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STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 9, No. 10] August, 1926. [As. 5, Post free.

WOMEN'S INDIAN ASSOCIATION

OFFICE OF ... 24 SEP 1926 ... MADRAS

Our symbol represents the ideal influence of woman, which it is the object of our Association to make an actuality in every detail of daily life in every part of India. The work has begun in the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and cool as the Himalayan regions into which rises her head.

Serene and self-reliant must stand each member, with hands outstretched to sisters and brothers, both in the East and West, to give them from her active right hand Beauty and Prosperity, represented by the lotus, the flower that bears within itself male and female qualities equally, and from the lamp in her left hand, to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organization, Service, Beauty, Prosperity, Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

Dedication

To the women of India to-day, and to the memory of the Indian Women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

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The Editor will be glad to receive articles suitable for publication in English, Tamil, Telugu, or any Indian language. All Communications to be addressed to the Editor, "Women's Indian Association", Adyar, Madras.

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ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 65 Branches, 23 Centres and over 3,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims and ideals and work of the Association are on a religious basis.

OBJECTS

To present to Women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands; for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

To band Women into groups for the purpose of self-development, education, and for the definite service of others.

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Kolhapur
Poona

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MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of twelve annas a year to the Headquarters of the Association.

Local Branches are self-governing and make their own arrangements.

Women's Indian Association

BRANCH REPORTS

Bellary

The Branch sent up a Resolution to arrange for separate wards for women in several of the Taluks of the District. This has gone before the Collector and the District Medical Officer. The Branch gets several newspapers and periodicals which are read to the members. Explanation is given to them of the matters which happen to be of public interest. They give every encouragement to their members to send their daughters to good schools in other cities. Two girls have gone to the Rajahmundry Seva Sadan and one to Guindy Co-Educational School. They passed a Resolution in favour of admitting women to be members of the Provincial Council.

Bombay

The meeting convened by the Branch in conjunction with two other Women's Societies took place on the 20th June and showed plenty of life in the speeches made by a number of the most representative women of Bombay calling on the Provincial Council to pass the Resolution to allow the admission of women as members of the Council. Mrs. Vakil [illegible]d and amongst those present and taking part [illegible] Miss Contractor, M.A., Miss Rewben, Mrs. Tyabji, Mrs. Pauri, Mrs. H.A. Tata, and Mrs. Cousins of Adyar who was an unexpected visitor and received a warm welcome.

Mrs. Tata gathered a number of ladies to an informal discussion at her house of steps that should be taken by which to compile an All-Indian Memorandum of Women expressing women's opinions on the present system of education and the reforms they would desire to be made in it. The lady members of the Senate of the Indian Women's University who were in Bombay for the College Convocation attended and several prominent educationists of Bombay, and all commended the scheme which Mrs. Cousins put before them. Amongst those present were Mrs. Sharada Mehta (Baroda), Mrs. Gudur (Surat), Mrs. Srirangamma (Mysore), Mrs. Sarala Bai Naik (Lucknow), Mrs. MacLean, Miss Mrinilinabai Chattopadhayaya, Mrs. Manjulabai Mehta, Miss Dalal, Miss Tulaskar, Miss Nedham, etc.

Poona

Congratulations to the Secretary of the Branch Miss Susie Corabji: on her reception of the Kaiser-i-hind Medal ! She and Mrs. Gandhi have worked hard to secure the support of the Councillors for the Resolution to give the right to women to be members of the Provincial and higher Legislatures. They went in personal deputation to some of the most influential members and have circularised all the members. Miss Sorabji called a number of ladies to meet Mrs. Cousins and discuss the plans for an All- ndian Conference of Women on the Educational Reforms needed as women see this fundamental aspect of the life of the nation. It was an inspiring gathering because every woman represented vital and prospering work for women such as the Seva Sadan, the Women Graduates, Union, the National Council of Women of Poona, etc.

THE BOMBAY CHILDREN'S ACT, 1924.

Both Calcutta and Madras have dealt with their Children Acts sectionally. Only last year, after five years' sectional operation, was the Madras Act fully put into force with the institution of a Juvenile Court. Calcutta, I believe, still only has some of the sections in operation.

Cannot the administration of the Bombay Act be similarly attempted? I would suggest putting Parts II and III into immediate operation, thereby providing instant protection for those types of children who most sorely need it, *viz.*, destitute children and children offended against. Such children are the victims of their environment. If these two parts of the Act were in force, they could be dealt with and saved. Leave them as they are and you have a daily lengthening list of what will only too truly prove—the criminals and prostitutes of the morrow.

With regard to accommodation, there are a fair number of Indian and Christian homes and institutions under the Act qualifying as places of safety. Increase of accommodation will only come with increased use of such places. Directly under the pressure of the administration of Parts II and III of the Act the institutions we now have become filled to bursting point—then will effort be made to increase such accommodation. And as Parts II and III are put into working, steps may be taken to provide for the increasing needs of the time when the whole Act is in force, viz., we can be building certified schools and reformatories for the young offender type later to come under the Act.

Madras last year saw fit to set up a new voluntary body called the Children's Aid Society, whose function was to act as a centralising unit to help forward the administration of the Act. Such a body would be representative of all communities. Its main object appears to be to run a Place of Safety, a remand home and clearing house for juveniles—(all in one). If Government could allocate a grant to help forward the setting up of some such body in Bombay, it might expedite matters.

Welfare workers in Bombay to-day are constantly up against individual cases of wronged children which they cannot touch, although they know of accommodation at hand, merely because the Act is not in force. Put the Act into partial operation—it will prove no dead letter if the welfare workers have their way. If the police have qualms in instituting proceedings on their own, let them pursue their pussyfoot policy—by all means—but let the welfare workers have at least some sections of the Act to work upon. They are ready to go forward with the cases they touch, but at present under an Act, which is merely "a piece of paper," they are shackled hand and foot.

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21 SEP 1926 MADRAS

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NOTES AND COMMENTS.

Madras Leads in Admitting Women to the Legislative Council.

THE Members of the Madras Legislative Council have unanimously passed a Resolution in favour of admitting women into the Council by nomination and election. By the terms of the Government Order this Resolution automatically at once becomes the law of the Presidency. The 17th July was a happy day for South Indian women and they acknowledge their gratitude to Dewan Bahadur M. Krishnan Nair of Malabar for securing the success so promptly of this Council vote. One Member did make a speech in opposition to the Resolution but on the ground that the Council business was carried on so unsatisfactorily to his mind that he did not want women to be associated with it till it was set in order. He had the grace, however, not to vote against the Resolution, as he took the trouble to inform the newspapers the next day. It is inspiring to Madras women to remember that they now have political rights on exactly the same terms as men in this Presidency which is as large in population as Great Britain, and that the example of what has been so freely granted to them here will help the British women to get similar rights of representation. It is a scandal that British women must be 30 years old before they may vote, though men may vote at 21. By this unjust differentiation four and a half million in Great Britain are kept without the vote! Women hope that the step taken by Madras Presidency will be a factor in securing justice and equality also for British women. Just before going to Press, news came that Bombay Council has also brilliantly passed the vote to admit women to its membership. We will refer to it in detail next month. Congratulations to Madras and Bombay women!

Women in the Councils.

It will be difficult to secure the election of any women to the new Councils as the time is so short in which to work up the interest of voters in a woman candidate, but each political Party ought to make it a point of honour to put up and to support some women of their Party for some seats of which they are reasonably sure. Women have not been as careful as they should have been that the taxes for their property were paid in their own name. They have allowed some man to manage for them, and so some women who might have stood for election are not qualified because they either have not paid taxes or have not resided in their property for six months previous to the 3rd August. Too often men are more ready to give women opportunities than Indian women are to take them. However, it is a national duty for capable women, who are qualified, to sacrifice their own wishes for retirement, and come forth to express the needs of their sisters and the children by becoming Members of the Council. In any case, it will be the duty of the Provincial Governments to nominate some women because of the present exceptional circumstances.

Our Illustration.

Our Frontispiece is a portrait of the members of the Delegation who represented the women of India at the Congress of the International Woman Suffrage Alliance in Paris. MrsSen of Bengal gave the greetings of Indian women to the first meeting of the delegates, Dr. Muthulakshmi Ammal read the Report of the Women's Indian Association, which is affiliated with the Alliance, and to which the members of the Delegation belonged, Mrs Swaminadhan read the Indian women's message to the great International Women's Peace meeting, and Mrs Lakshmipathi spoke at the Demonstration in Hyde Park, London, in support of obtaining Equal Voting Rights for British Women. Miss Barrie is Principal of the Training School for Montessori Teachers in Madras Presidency and Dr Monod has travelled extensively in India and is in deep sympathy with Indian women's problems.

Honours for Indian Women.

Mrs. Krishnaveniamma of Cocanada, North Madras Presidency, has been elected President of the District Educational Council. She writes that "it is with great interest and enthusiasm that I am shouldering the responsibility". She is also a Municipal Councillor for her town.

Miss Susie Sorabji, the Secretary of the Poona Branch of the Women's Indian Association, has been awarded the Kaiser-i-Hind medal for her educational and social work in Poona. Her name is to be found associated with, and leading, in all good works in the Deccan. We wish her long years of service and honour.

Mrs. J.C. Chatterji of Delhi has been awarded also the Kaiser-i-Hind medal for social service and welfare work among the poor.

A remarkable success was achieved by the students (five) sent up by the Chanda Ranga Hindu Girls' School, Bombay. One secured the highest number of marks in the Presidency S.S.L.C. (Matriculation) examination in English, and the other in Sanskrit. Congratulations to them and to their Headmistress,

Miss Contractor, M.A., who is always in the forefront of work for women in Bombay.

Women Visitors for Hospitals.

There is a large field for valuable service, of a quiet and non-political kind, open to Indian women in the hospitals. The patients need voluntary visitors to give them a cheering word, to write a letter for them, to suggest little improvements to those in charge, often to save intense anxiety of mind by helping them to return to their homes when there is no one to meet them when permitted to leave. Such services Mrs. Appa Rao was rendering for years to one of the Madras Mission Hospitals for Women. She is a Telugu Brahmin lady and found such difficulties pressing on the Hindu vegetarians who came to the Hospital that she has generously built at her own expense a kitchen for the supplying of vegetarian food to non-meat-eating patients. This is a boon for which thousands will bless her as years roll on. Mrs. Appa Rao is a member of the Women's Indian Association and of the Advisory Committee of its Women's Home of Service. She sets a fine example of altruistic service to her sisters.

Women and Peace.

Organised women all the world over are throwing their energies into efforts directed towards leading the rulers of nations away from the recurrence of the horrors again of war. The abolition of war should be one of the gifts of an enfranchised and free womanhood to the world. The meeting devoted to the continuance of Peace and the substitution of Arbitration for War at the International Congress of Woman Suffragists in Paris was the climax of the Congress and evoked magnificent enthusiasm. Then on June 19th there was a striking " Peacemakers' Pilgrimage " in England of women who walked to London from all ends of Great Britain, and held in the great city a notable demonstration of the demand of women for Peace. The Declaration used by the Pilgrims was " We Members and Supporters of the Peacemakers' Pilgrimage believing that law should take the place of war in the settlement of international disputes, urge His Majesty's Government to agree to settle all disputes by conciliation or arbitration, and by taking the lead in the proposed Disarmament Conference of the League of Nations, to show that Great Britain does not intend to appeal to force."

And last has come the International Congress of the Women's League for Peace and Freedom held with much publicity and honour in that fighting country—Ireland. It was of Ireland that it was said that she is never at peace unless she is at war. There is a war of the Spirit which will never cease, but the war which seeks to end national problems by destroying the bodies of human brothers, projecting them out of this world by fire, and gas, and shell-shock, and all kinds of unbearable pain, is conduct worthy only of barbarians not of civilised, educated people. The trouble is not so far away from Indian women, now that work is going ahead on the immense naval base at Singapore. It is a menace to the Peace of the East, and women here as well as in the West have to wage mental fight against war and all its horrors so that it may be driven from our earth and that " Ahimsa " may be the law of international life.

The passing away of two splendid women.

Ceylon has lost one of its most inspiring figures in the feminist and educational life of that beautiful land through the death of Mrs. Musaeus Higgins, who had spent over forty years in building up a great educational institution in Colombo for Buddhist girls. Later it broadened to include girls of all religions. These young women loved and revered their selfless helper. Mrs. Musaeus Higgins collected the old stories of Ceylon and was most successful in re-writing them into plays. One of these, *Asoka Mala*, was printed in *Stri Dharma* some years ago and was acted in Ceylon, and by the members of the Ladies' Recreation Club in Madras. She had been suffering for several years and had become blind, so our loss is her gain in peace and freedom from pain with the knowledge of " Well done, good and faithful servant" rising to her from the great crowds which attended her cremation, and the gratitude of thousands of girls who were helped by her.

Little Miss James, the Assistant Director of the Indraprastha Girls' School in Delhi, collapsed suddenly after only two days' illness. She was a victim to the heat, and to overwork in the cause of the education of the Delhi girls whom she loved. She had been an enthusiastic leader of the Girl Guides in that City, an ardent worker for Child Welfare, a talented Montessori teacher, and a spiritual influence wherever she went. From Germany had come the older educationsist, from Australia the younger to pour out their best in helping forward their Indian sisters. Will not their example inspire numbers of Indian women to sacrifice their comfort and ease to educate their own race sisters so that the stigma of 2 per cent. only of literate women may be removed from this land ?

Co-education in India.

Many interesting experiments are being made in co-education in India. Rabindranath Tagore was one of the first to invite girls to study along with boys in all the classes of his Ashrama at Santiniketan. His courage has brought entire success in its train. Now in Madras 60 girls are living in a Girls' Hostel close to the National Theosophical Boys' School, Guindy, and they are attending to same classes as the boys, using the same playgrounds, acting dramas together, living a free joint life together with as little as possible self-consciousness of sex. So far the experiment, which is an innovation amongst Hindus in South India, has commanded nothing but praise and appreciation. This is largely due to the devoted management of Mrs. Malati Patwardhan, B. A. sister-in-law of the Chief of Sangli, who is making this her life-work.

Co-education is one of the necessities for the changing era which lies before India in which child-marriages will be abolished and in which the gulf between the sexes must be bridged so that there may be more opportunity for the possibility of natural selection between young men and women of an age able to use their reason and judge for themselves in the choice of a life-long partner.

THE INTERNATIONAL WOMEN'S SUFFRAGE CONGRESS.

Impressions by Members of the Delegation from India.

I. BY MARY W. BARRIE, M.A.

To be able to attend this great Conference was felt to be a great privilege and a great inspiration by all the Indian delegates who were fortunate enough to be there, for we realised that we were part of a great world sisterhood. The great urge of our generation is towards Internationalism and it is very significant for the world as well as for women that one of the youngest of the great movements of the world—the woman movement—has been one of the first to range itself in the van of human progress and evolution. Internationalism means peace for the world and understanding, and just as women are the harmonisers in the home so in the nation and in the world they have to be the harmonisers between sections which differ in opinion so strongly that they would ruin their nation's unity, and even kill each other in defence of an illusive and narrow opinion and belief. This was what the International Women's Suffrage Alliance Conference showed to be women's dharma above all things, and especially at this critical time in the world's history. Women representatives had come from all the nations of Europe large and small (except Russia), from North and South Africa, from North America and South America, from Australasia and from Asia. The countries of Asia which had sent delegations were Japan, India and Palestine, and curiously enough it was the women of Asia, especially India and Japan, who touched the hearts of the great audiences most. The French women spared no pains to make the visit of their sisters from all over the world a happy and interesting one; and the great City of Paris, through its officials too, with true French courtesy welcomed them cordially and right royally. There were many meetings—indeed one had no time to rest—and many entertainments crowded in as well, but the most important thing was that a great and deep thought current was sent round the world which would strike at the heart of all nations, we hope, and make them realise that women are at last turning their eyes and hearts and minds to problems that are causing tremendous suffering and misery and degradation to humanity, that they are determined that a new and clean spirit is going to sweep down into the hidden and degraded places of human life, open them up, clear them out and establish the sunshine of purity, truth and well being where their opposites have hitherto choked and killed human life. This Conference sent out a call to all women of the world to rise and share in this great work for the world, fearing nothing, but stepping out bravely into the open holding up the banner of these ideals regardless of scorn or toil. We Indian women then must delay no longer in our task of helping to bring unity into our own nation; for having secured the vote, the way is open if we but choose to tread it. If we accomplish this then three years from now, when the time for the Conference comes again, we will be able to insist more strongly on this message of the unity of mankind, which it is India's Dharma to give to the world. If the men will not do it, we must; but better if we can unite as we should in this our National Duty to Humanity, and instead of four let there be 40 Indian ladies carrying the message.

II. BY DR. MUTHULAKSHMI AMMAL.

The unique success that attended the recent International Congress of Women in Paris has demonstrated to the world to what a height of culture and understanding women can rise. Women delegates from the East and the West met on a common platform to discuss questions relating to the well-being of their sex. We women of the East considered ourselves very fortunate to come into touch and to exchange views with the best and the most advanced women of the world, whom we found were not only well-informed about the affairs of their own country but also took a great deal of interest in those of others as well.

The American, the Australian, the German, the Swiss, the Mexican women, etc., in their conversation with us showed an up-to-date knowledge of India and its people, of the social and the political changes that are taking place here, and of our great leaders such as Gandhi, Tagore, Sarojini Naidu and Dr. Besant, which names command the love and admiration of the world's womanhood.

Such an experience was an actual inspiration and a good lesson to us Indian women, coming from a country divided within itself by so many castes, creeds, and communities. It was a lesson to us to see women of all nations working towards the attainment of one goal, that is the emancipation of their less fortunate sisters from the serfdom and the many injustices that they have been groaning under for all these ages.

Any one who takes the trouble of going through the programme of the Conference cannot but be struck with the fact that those items embrace all that is essential to build up a healthy and useful race, and to secure peace and good will amongst all nations and between both sexes.

The view that modern emancipated women takes of the existing order of things has never struck the imagination of man for all these ages of his supremacy. First of all, she strives to establish an equal moral standard for both sexes, and thereby obtain a high level of social purity which alone will ensure a healthy and uncontaminated parenthood, and a family of robust children, being fully conscious of the fact that only a healthy virile race will make a truly great nation. The raising of the "Age of Consent for girls"; the fight against immoral traffic in women, and against the double moral standard that prevails in modern society; the remedies proposed to combat venereal diseases, and other welfare measures to safeguard the nation's health; the care of the unmarried mother and her innocent illegitimate child; all these reveal on the part of those women a thorough knowledge of the subjects, clear thinking, and an unbiassed just view of the existing evils in society.

The Congress has also proved beyond doubt or question the wonderful organising capacity of women in general, and their ability to tackle those problems in a way that has created wonder in the minds of the

audience, and has won the admiration of all right thinking men and women.

Surely it was not in vain that the women of the world have met and talked about these things that concern the welfare of their sex, and the future race of the world, and the sacred message given to the world by the world's best women will, I am sure, penetrate and light the dark corners of the earth, and is bound to produce results that have never been dreamt of till now in the world's history. This is one of the strongest impressions I received at the Congress in Paris.

"SAVITRI IS OUR IDEAL."

BY V. K. CHINNAMALU AMMA.

I, Savitri, the fifteen year old mother of a still-born child, lay on a thin strip of country blanket in a small room. The sun's light hardly condescended to enter the room through the thick wooden bars of its one window. It was the middle of April and stiflingly hot. The hard floor gave no rest to my body, the loud boisterous gossip of the two women in the room gave no relief to my aching head. My dead babe was born only nine days ago. The period of "pollution" was not yet over and I could not be taken to a better and more airy room in the house. My teeth and lips were dark and foul-smelling as I had to chew betel incessantly "to make my teeth strong" and was not allowed to clean them. Hot liquids prepared with irritating and pungent spices were given me daily "to heal the ulcers in my stomach". My clothes were dirty beyond description. The fragrance of damp dirty clothes hung to dry lent its attraction to the room. This was the "treatment" administered to a woman after child-birth in our glorious system. My eyes wandered listlessly over the room. Many thoughts were floating vaguely in my mind. Suddenly the words of one of the ladies in the room attracted my attention.

"There is a Harikatha in the temple to-day."

"What is the story?" I asked listlessly.

"The story of Savitri. I should have liked to go. It is a story we women should hear."

"Why?" I asked.

"Why! because Savitri is one of the great women of our past. She is one whom all virtuous women must reverence and whose example they must follow".

I smiled—a bitter smile. What cruel mockery it is to tell us that Savitri should be our ideal. Once I was sorely tempted to play the part of Savitri. Had I done so, I should have been hounded out of Hindu society. I was once taken to a cinema by my cousin. Lying in that close squalid room, one by one the incidents of the wretched past came to my mind as vividly as the pictures of that show.

* * * *

A room in my father's house. On the black smooth shining floor sat a boy and a girl. The boy was about sixteen, the girl some six years younger. They were my cousin and myself. We were playing a game of cowries. It was my turn and I threw the cowries on the floor. Tears of vexation came to my eyes as I saw the small score that I had made. I pushed the cowries petulantly to my Cousin.

"Play," I said.

"I will give you another chance," he said.

The second time I scored heavily. As I was moving one of the pieces on the chequered square drawn on the floor my cousin said:

"Savitri, take care! See, my piece is only four squares distant."

I snatched away my piece eagerly. "No, not there either. Shall I place it for you?" asked my cousin as I made another false move.

I gave him the piece with a helpless air and he placed it in the safest place. It was my cousin's turn. Five and one! O my piece is gone! But—unfortunately my cousin has not noticed that one of his pieces can 'cut' mine. He moves another piece. What a silly he is! not to notice what even I, an ignoramus at the game, could so plainly see! I did not know that he saw his advantage quite as well as I did, but a glance at my wistful face had made him forego it. He was one of nature's gentlemen, but how could I, a child, realise that then? We finished the game and I gathered up the pieces and cowries.

"Savitri, I am going home to-morrow."

"Yes, I know. Your school is closed. How long will you be away?"

"A month and a half. Are you sorry?"

"Yes, you play so well. I shan't have a game till you come back."

"Is that all you care about?"

Something in the tone made me look up sharply to his face. I thought I saw a shade of disappointment there and felt sorry for my words without knowing exactly why.

"Of course not," I replied, "but you are going to come back and we shall be together again".

"Suppose we were together—you and I—always, would it—please you?" he spoke hesitatingly.

"Always? How is that possible. You will pass your examinations here in two years and go to Madras. What a long time you boys have to study. How many years more will you be in school?"

"Six more."

"Six! You will be quite old by then."

My cousin burst into a fit of hearty laughter. "O! Yes, quite old. My hair will all have turned gray."

"Now, you are making fun of me," I said angrily.

"Nay, Savitri, do not be vexed." Then becoming serious he said, "I heard father and uncle discussing something yesterday."

"Well, what was it?" I asked eagerly, my curiosity awakened.

"I don't—know how to tell you," he said.

"Don't be stupid. You are only teasing me. Whoever heard of any one not 'knowing' how to tell a thing?"

"You have not answered my question. Would you like that we should be together always?"

"I—don't know. Will your father consent to it?

"Yes, he will," said my cousin with a knowing smile.

"Then I should like it."

"That's a promise, remember."

Two years passed. Our sweet placid boy and girl attachment ripened into something that was over-

whelming in its force as far as I was concerned. I would listen by the hour for my cousin's footsteps and yet when alone with him I hardly dared to look up to his face. Was it joy or pain that kept my pulses beating in his presence? I could not have said. Formerly I had teased him, hidden his books, scribbled on them and laughed at him when he taxed me with my mischief. Now, a strange reticence had come over me. We were playmates still as of old, but the fair face framed in the dark ringlets of hair and the large soft eyes were greater attractions for me than any game. While the contest was keenest my mind used to wander I know not where.

My cousin was teaching me how to read and write English. Two years ago, I was an apt and willing pupil. Now, how could I keep my mind to the mysteries of English spelling when that deep penetrating voice was ringing in my ears and those eyes were gazing on my face? The exquisite flower of joy was before me, but I had not the courage to stretch my hands and take it. I had to content myself with looking on its beautiful colours.

Our parents had betrothed us to each other. The conversation of which my cousin spoke to me that day a long while ago was nothing else than an understanding between our parents for our union. The marriage was postponed by my cousin's father's wish. He was one of those who wished to reconcile the demands of orthodoxy with modern ideas. I had heard him abuse the evils of early marriage to all and sundry times without number. Once the affair was settled he wished the event to be put off as late as it could be without public scandal. My father acquiesced though somewhat unwillingly.

We were in the same room as before. My cousin was guiding my hands to form some difficult words. He let his hands go and asked me to write the word myself. I blundered hopelessly.

"No, begin from the top of the line. No, wrong again, Savitri."

"That is enough for to-day. I can't write any more," I said.

"Why you have hardly written five lines," said my cousin laughing, "at this rate when will you learn English? Don't you remember telling me that I would be gray-haired by the time I finished school. You will be wrinkled by the time you learn English."

"Don't tease me, please. I can do very well without your English," I said.

"But *I* cannot do without your learning it. And you have to take me also into the bargain in all things now." I bent my head lower and did not speak. "Is the bargain so bad that you are struck dumb at the thought?" he said jestingly.

I do not know what he read in my face to change his jesting tone to one of my seriousness.

"Savitri, the thought of the future—of our future—is one which fills me with so many dreams. I often wonder what it means for you."

Lower still bent my head as these words rung in my ears. I do not know what he understood from the unmeaning lines I scribbled on my slate. He seemed, however, to be satisfied by them and by my silence.

We were suddenly startled. Loud voices rose in altercation from the verandah of the house. They were those of my father and my cousin's father.

I looked up to my cousin's face with a terrified glance. His consternation was scarcely less than mine. His face was deadly pale, as his hand dropped from my shoulder where it had lain. My cousin's father's words fell on our ears.

"Were your girl the only woman in existence, she should not darken my doors."

"Were you to fall at my feet and beg her of me your son should not have her."

A minute later my cousin's father came to the door of the room in which we were. "Come," he said sharply to his son.

"Father, what is this? Why are you and uncle——"

"Come, I say!" said he angrily, "has that girl's face bewitched you that you stand and bandy words with your father?"

"Hush Savitri! I shall see you later," said my cousin in a low whisper.

He was almost dragged away from the room. With the fear of impending separation, my reticence and shyness left me. Tears flowed fast over my face. I felt that my heart would break with the sobs I could not control. My cousin looked back at me and I saw his face working with emotion. Fate was wrenching us apart, we both felt it. But what could either of us do?

* * *

That evening a slip of paper was handed to me by one of our servant boys. "Savitri, will you see me for a minute?" I recognized my cousin's handwriting at once. All thoughts of my father's displeasure flew away from me. I only realised that I would once more see *him*. A minute later I saw my cousin in the sheltered back-yard. He glanced fearfully on all sides before venturing to speak. We were alone. A friendly growth of brushwood screened us as we crouched on the ground.

"Savitri, I am to be sent away to Madras to-morrow. My father——"

I burst into tears. My cousin laid his hand on my shoulder.

"Hush, hush, Savitri, your tears wring my heart. You do not know what it means to me—to give up all the bright hopes of the future. Fate is cruel to us. How shall we live without each other?"

"I will come with you. Neither my father nor yours shall prevent me."

"Had I been a man I should not have hesitated a moment, I should have defied heaven and earth. None should have come between us. But I am helpless. I would not be able to take you even to the railway station without our parent's knowledge. And suppose I were able to take you away——how could we live? Do you know what it would mean for you? Starvation, loss of your good name——"

"I do not care. I am coming with you. That is all I care about. I cannot think for anything else."

" But I must think for you, Savitri. Your penalty for our rash action would be far greater than mine and I love you too much to drag you down to misery."

I felt vexed and humiliated. I shook off his hand from my shoulder and turned away my face.

"Savitri," he said, in tones of pain, "this may be—nay is—our last moment on earth together. Do not turn away from me in anger."

The intense anguish in his voice made me turn and face him. Never shall I forget the hopeless despair I saw in his eyes. "Good-bye, Savitri, may God help us both. I cannot trust myself to remain with you longer." He took both my hands in his and pressed them hard. In another minute he was gone.

In a fit of desperation I went home and faced my father. I hardly knew what had come over me or what I said or did. In the dull aching pain at my heart, all other things seemed to be as nothing.

"Father, I have seen my cousin. Why——"

"You have? Have you? You have impudence enough to defy me and come and tell me of it?"

"Why have you sent him away?"

"Hark at the girl! She would like to tell me next that she would like to be married to that smooth-faced monkey, I——"

"Yes, I have come to tell you that," I replied resolutely.

My father stared at me as if I was mad. He got up, caught me by the shoulders and that none too gently, and pushed me out of the room.

"Things have come to a pretty pass when girls dictate to their fathers to whom they shall be married," he said angrily and shut the door in my face.

Two months later, I heard that my marriage was settled. I cannot say what I felt at hearing the news. Wild thoughts of leaving my home, of suicide, of anything to secure my freedom flashed into my brain. But life is sweet and what one decides in a frenzy of grief rarely comes to pass. Why need I hesitate to confess it—I was a coward and shrank from a self-inflicted death. The Gods had destined that I was to drink of the cup of sorrow to the bitter dregs. The wedding day came. I was dragged by secret threats and blows to the place for the 'auspicious' ceremony. As the bridegroom repeated the marriage vows I vowed in my heart that as far as lay in my power I would make his life a hell on earth. Thus did I go through the most sacred event of a woman's life. I did not then know how powerless I was against circumstances.

The time came round in due course when I was considered old enough to enter upon the duties and responsibilities of wifehood and motherhood. I was barely thirteen. Over the anguish, humiliation and bitterness I suffered on the night I crossed the gulf separating maidenhood from wifehood, I can only draw a veil. In the dead stillness of the night, in the seclusion of the bridal chamber, the strong arms of the man who claimed me by virtue of having repeated parrot-like the marriage mantra, held me, but my cousin's face—sad, tender, pitying—rose clear before my mind's eye. I loathed myself, loathed the man who had brought me to this hateful slavery, and loathed the parents that gave me birth.

The days and months passed by and I resigned myself to the inevitable. My heart cried out its anguish to God and in answer to my prayer God gave me a sweet hope, a sweet dream to fill the aching void in my heart. My soul was dawning to the great mystery of motherhood. As I looked into the mirror I saw the brightness of hope once more lighting my eye. My imagination already felt the soft form of my child pressing itself against my heart.

And so I passed on in eager hope and joy to my expected time.

* * *

I see around me as in a mist a crowd of women's faces. The intense physical pain that is to bring me the joy of motherhood has made me weak, helpless and dazed. I look in agony to the face of the professional nurse who has been brought in. To my fancy it seemed that she avoided my glance. Another paroxym and I lose consciousness.

As my senses returned to me, I heard a slow whisper from somewhere in the room. "Nurse says that hæmorrage has set in. The child——"

"Be silent!" admonished the nurse, "she may hear you."

A pang shot through my heart even in my half-unconscious state. I heard a voice—I did not recognise whose—outside the room inquiring how I was.

It was my mother who replied. She spoke low, yet not too low for the words to escape my ears. "Nurse says if the doctor is brought immediately the child may be saved."

A wild sob burst from me. My God! was I to know all the pangs of motherhood with none of its sweet joys? My mother came to me. With folded hands and streaming eyes I begged her by the anguish she had borne to give me birth, to call in the doctor and save my child before it was too late.

" Be calm, my child," she said gently and tenderly. "I have vowed a silver lamp to the temple. The great Devi will surely hear our prayers. Trust her." I turned away my head. I knew then that my child was not destined to be born alive.

When I opened my eyes again it was far into the night. I was free from pain. A wild hope rose within me that the doctor had come in time to save my child. I looked into my mother's face not daring to question her, and read the bitter truth there.

I learnt afterwards that the doctor had been called after a long discussion as to the advisability of the step. My child was past hope by then. As I heard the news all the fond hopes that I had built on my unborn darling came vividly to my mind and a cry went up from my broken heart, " My God! my God! why art Thou called the Merciful?"

* * * *

" What is it, Savitri?"

I opened my eyes to see one of the women in the room by my bed.

" Did you have any bad dream?" she asked.

" No," I replied.

For it was no dream, but hard, stern reality to me, and to thousands more like me in this unfortunate country.

V. K. CHINNAMMALU AMMA.

A MAN'S VIEWS

ON THE EMANCIPATION OF HINDU WOMEN.

Believing in the doctrine that every man and woman is a child of God, intrinsically capable of sainthood, please permit me to say that the position of Hindu women has been very inferior in our law and society. No one doubts that in all periods women of exceptional abilities have broken through every bond that held them down, but we cannot deny the bonds that hamper and harm a Hindu woman in so many ways. No one doubts that there were a few gifted daughters of the learned sages, who became educated, but we cannot ignore the vast majority from whom the secrets of learning were for ever locked. It is not good historical technique to draw a conclusion from Sita, and overlook the evidence that Raja Yudhistar could gamble away his wife. It is hard to imagine the Golden Age in an era in which the Hindu widow was allowed to burn herself alive on the funeral pile of the deceased husband.

For ages, man with his low sense of possessions has looked upon woman also as amongst his possessions. This subordination of woman to man has been most unfortunate and injurious for both. Man will acknowledge fully woman's dignity and honour when he has been elevated enough to recognise the equality of every human being.

The idea that woman is inferior to man is still active amongst us. Many of us prophesied a string of calamities if woman ever got the vote. This bias against woman is almost everywhere, and must be combated. Think of the time when there was an agitation against slavery, crowds of people stated their belief emphatically that slaves would be so much worse off with, than without, their freedom. Similarly there are now plenty of average, well-educated Hindus who say that women are not fit for self-determination.

Now, what can be done to make the Hindu India a wider place for women, is the great question of questions? The following thoughts may suggest some lines of work for the patriotic public :—

(1) Throw off the evil customs which have so long been poisoning the springs of life. We believe that whatever in custom or law is against the conscience and natural instincts of a normal human being is but a relic of barbarism, and is to be cast out as evil. Its antiquity cannot make it respectable.

(2) Raise the status of women,—the true makers of a country—and you will lower the fearful mortality of infants and lessen other miseries. The decay of the Hindu race may be ascribed to the results of the status of the Hindu women in the social system of the nation. The nation is made up of homes and woman was always, and will always be, the centre of the home. Thus a nation rises or falls according to the status of its women.

(3) Tell people that the world was made for women too. We believe that the welfare of women is very essential in the development of a nation, and that the instincts of a mother's love, a sister's kindliness, and a daughter's loyalty are the sweet sunshine of our homes. So to protect our children we must protect women.

(4) Discourage all such silly sayings or passages at reflect any injustice to dear mothers—the true guardians and preservers of a nation.

(5) Educate public opinion to raise the Age of Consent for girls to at least 16 years, so that it may accord with the necessary education of children. It is dreadfully sad that while the maidens in advanced countries are care-free and happying enjoy, the freedom of a child's life, our Indian sisters of similar age are so early burdened with the heavy responsibilities cares of wifehood and motherhood.

(6) Pour into your schools and libraries such healthy literature as will promote kindly thoughts and benevolent impulses towards womanhood.

(7) Ask your leaders, editors, poets, sadhus and schoolmasters to observe a Mothers' Week once a year during which to speak and write especially for the welfare of mothers and their children.

(8) Eliminate from the minds of men all wrong ideas, such as "Women are like shoes on your feet"; "They ought to have no freedom in any stage of their life"; "They cannot gain salvation until and unless they are born again first as men"; etc.

(9) Make your respectful protests, by lawful means, against all cases of cruelty towards and abuse of women. *Through our dear mothers, mothers all the world over are our sisters.*

(10) Amend the Hindu law in matters of maintenance, guardianship, personal property and inheritance as much as seems advisable to give freedom of conscience, and a fair chance of self-determination to woman as well, so that she may be enabled to perform properly all the various duties of wife and mother, with the high ideas of mutual help and consideration.

(11) Ask your friends among the doctors, pleaders, officials, and other humanitarians of the locality in which you live to give an hour or two, once a month, toward helping on this cause of poor helpless women here, simply for love of justice and mercy.

(12) When you give your votes at local Council Elections, ascertain the views of the candidates upon questions concerning the welfare of mothers and their children.

(13) Go to the Mahatmas and Sannyasins with the same request that they may make some mention about the rights, along with the duties, of women.

The need of reform in social matters is unquestioned by those who know the facts. If we turn our eyes to the handicaps of a Hindu wife we shall be lost in astonishment. Our sisters have been the victims of some wrong customs peculiar to our ism.

The blame for the continuance of these conditions in our society lies with the patriotic public. The cure for such conditions also lies with them. It is nothing but just and natural that we should espouse the cause of all those who are the victims of abuse, neglect or unhappy surroundings.

Oh, to realize the tyranny of wrong customs. Does it not strike at the very roots of the tree of life? Does it not involve liberty of thought, liberty of conscience, liberty of religion? Is it not a curtailment of the very fundamentals for which human beings are sent here in this world? Our faith in the universal brotherhood of mankind ought to have inspired us

with a fuller sense of our duty towards our sisters. Unless we give our sisters what is duly theirs, our Swaraj is far to come.

Sheltered people are sometimes indifferent or even opposed to Indian women's emancipation through their lack of experience of the miseries and suffering involved by the denial to Hindu women of human rights for self-determination. Self-satisfied people sometime think that, if any liberty is given to a woman, she is likely to abuse it; and, therefore, she must be held in chains. There are some prejudiced men who have done more harm than good by their exaggerated praises of India's past. But for all that sympathetic hearts should not fail to do something that can be done. If each of us were this day doing what each could, just where he is; if the editor would write editorials, if the speaker would speak a word, if the teacher would stir in his pupils the most uplifting thoughts towards womanhood, it would be the very force that could free Indian womanhood from the bondage of evil customs. Men can help women if they only understand the elementary fact that it is the two that make the nation, and the weakness of one weakens the whole.

In conclusion, we want all those like-minded with us, who would exalt the home, redeem man, and uplift womanhood, to join hands with us for an organized work according to a plan. To work for social liberty is to save our society from utter ruin.

BHAGAT RAM.

BEST FRIENDS

By K. C.

Trees are kind people
They do not think what is not true
Nor will they laugh or mock at you
The kind green people.

Birds are good people
They show the nicest courtesy
They always sing simplicity
The good small people.

Flowers are fair people
Their gentle minds are clear of wrong
They are most sweet to live among
The fair frail people.

Folk are strange people
You never know what they will do
Or what their minds will think of you
The strange strong people.

Of all four people
I think I feel most sure of these
The birds, the flowers, and the trees
I trust these people.

WOMEN THE WORLD OVER

AUSTRALIA.

Perhaps there is a conception that women are nervous and so they may not be much use in the Legislative Councils where public speaking is very essential. But Miss Perston Stanley's performance is sure to shake off those kind of false fears. She was the first lady to enter the Parliament and it is really wonderful that she spoke with the ease and confidence of a tried Parliamentarian. One of the Australian papers vividly describes the scene and ends ;

Facing the Government ranks, tapping the back of the bench with her forefinger, or thumping it with her open hand, Miss Stanley made her points with telling effect—a speech that was helpful and constructive. An earnest, impassioned appeal for less party and class bitterness, for more friendliness and united effort in the building up of a better country and a better race. A speech that rang with sincerity."

WOMEN BARRISTERS.

Out of 107 candidates called recently to the Bar in England 6 were women. One of these was Miss Ben Hung Line of Penang, who donned the wig and gown of the English Bar, along with her brother. Miss Cornelia Sorabji and Miss Tata are other two Oriental women who are Barristers.

IRELAND.

The work of the Belfast Council, which has a large number of women on it, has mainly consisted in watching administration and initiating legislation on matters effecting women and children. As an example of the former, the successful effort to secure more playground space in the rapidly growing city, and an extension of the grant for ante-natal work may be mentioned. In connection with Parliamentary and municipal elections, leaflets were issued, programmes and *an active canvass* of candidates was carried on. The Illegitimacy Act, which was initiated by the Council, is now on the statute book as also the Criminal Law Amendment Act. Work has been actively carried on in connection with the new Education Act, to secure that women should have an adequate share in the administration. The Council worked hard to secure legislative provision for widows with dependent children, and a Bill for this purpose is now before the Parliament of Northern Ireland and has passed the Committee stage.

MESOPOTAMIA.

MISS GERTRUDE BELL.

By the death of Miss Gertrude Bell, a personality of dominant influence, a link between the several communities in Mesopotamia, is removed. She had travelled and known the people intimately and gained their confidence. Sir Percival Phillips wrote about her in the *Daily Mail* : " Sheikhs from the desert go to Baghdad not to consult King Feisul, but to take advice from Miss Gertrude Bell. They may see the High Commissioner, but they see Miss Bell first. Her position is without parallel in the history of British relations with the Muslim world. In a land where women are veiled and kept in obscurity she is listened to with respect by the untamed chiefs of the desert. She is filled with fine enthusiasm for the new regime of independence and she laboured with unceasing energy for its success."

TAMIL

கானம் முக்கிய ஆத்மஸாதனம்.

'साहित्य संगीतकला विहीनः साक्षात् पशुः पुच्छविषाणहीनः ।
तृणं नखादन्नपि जीवमानः तद्भागधेयं परमं पशूनां ॥'

'ஸாஹித்யம், ஸங்கீதம் இவ்விரண்டையும் அறியாதவன் ஸாக்ஷாத் பசுவே; ஆனால் கொம்பும் வாலும் கிடையா. புல் தின்னாமல் அவன் ஜீவிப்பது வாஸ்தவம். ஆனால் இது ஸாதாரண பசுக்களது பாக்கியவசத்தால் (ஏனெனில் இவனும் புல் தின்ன ஆரம்பித்தால் அவைகளின் கதி என்னவாகும்!) என்று பர்த்ருஹரி சொல்லியிருக்கிறார்.

जयसंगीतरसिके ; माणिक्यवीणामुपलालयन्तीं

'ஸங்கீதத்தின் ரஸத்தை அனுபவிப்பவளே என்றும் மாணிக்கமிழைத்த வீணையில் பாடிக் கொஞ்சுபவள்' என்றும் மஹாகவி காளிதாஸன் பராதேவதையை வர்ணித்திருக்கிறான். ஸர்வேசுவரனானவர் சகலவிதமான ஸ்ருஷ்டி, ஸ்திதி, ஸம்ஹாரம் முதலியன நாதப்ருமத்திலிருந்தே ஸ்ருஷ்டித்ததாக நம் சாஸ்திரத்தில் கூறியிருக்கிறது.

(2) ஆகையால் ஸங்கீதம் என்பது ஆகாரம், உடை முதலியவற்றைவிட யாவருக்கும் இன்றியமையாதது. அவை சரீர ஸுகத்திற்கு; இது ஆத்ம ஸுகத்திற்கு. சரீரத்தின் வியாதிகளும் சுத்தமான கீர்த்தனத்தினால் குணமாவதுமுண்டு. நோயாளிகளுக்கு சிகிச்சை செய்யும் திறமையில் உலகமெல்லாம் புகழ்பெற்ற பிளாரன்ஸ் நைட்டிங்கேல் (Florence Nightingale) என்ற ஆங்கில சீமாட்டியும் தனது திவ்ய கானத்தினாலேயே பல நோயாளிகளை ஸுகப்படுத்தினதாக கேள்விப்படுகிறோம். ஈசன் என்ற பேரின்பத்தை அடையும் வழிகளுள் கீதம் முக்கியமானது. நாலுயுகங்களுள் க்ருதயுகத்தில் தபஸ்ஸும், த்ரேதாயுகத்தில் த்யானமும், த்வாபரயுகத்தில் கர்மங்களும், கலியுகத்தில் ஈசனைப்பற்றி கானம் செய்வதுமே பரநிலையை அடையும் உபாயங்கள் என்று நமது சாஸ்திரங்களின் நிர்ணயம். ஆகையால் நமது பெரியோர்கள் ஈசனைப் பற்றிப் பரவசமாய்ப்பாடி ஆனந்தத்தில் மூழ்குவதையே நமக்கு முக்கிய ஸாதனமாக ஏற்படுத்தினார்கள்.

'यत्र संकीर्तनेनैव सर्वस्वार्थोऽभिलभ्यते'

'கலியுகத்தில் ஸங்கீர்த்தனத்தினால் மட்டுமே அகில புருஷார்த்தங்களும் அடையலாம்.'

ஸ்ரீமத் பாகவதம், ஸ்கந்தம், 11, அத்யா, 5, சுலோ. 36.

(3) இவ்வாறு பரவசமாய்ப் பாடி தன்னை மறந்து பிறரையும் மறப்பிக்கும் சக்தி நம் யாவருக்குமுளது. அஸ்தமன ஸமயத்தில் காட்டு வெளியில் ஓர் இடைப்பையன் கினீர் என்று காட்டுப் பாட்டுப் பாடிய தொனி தன் காதில் விழுந்து தன்னை ஆத்மானந்தத்தில் ஆழ்த்தியதாக ரவீந்த்ரநாத் டாகூர் என்ற மஹாகவி வர்ணித்திருக்கிறார். அவ்வாறே நாமும் பலதடவை, நம் அனுபவத்தில், திடீரென்று ஓர் திவ்ய சாரீரம் காதில் விழுந்து ப்ரமிக்கிறோம். ஆனால் அதே இடையன் பாடுவதை தயார்ந்து கேட்டால் அதே இனிமை உண்டாவதில்லை. இவ்வித ருசி தன்னை மறந்து ஈசநினைவால் ஆனந்தம் பொங்கி வரும்போது சாரீரத்தில் ஏற்படுகிறது. அவ்வித பரிசுத்த ஆனந்தம் நமக்கு ஓர் க்ஷணம் மட்டும் தோன்றி உடனே மறைகிறது. நமது பரிசுத்தத்தினாலும், நல்லொழுக்கத்தினாலும், பக்தியாலும் ஆத்ம சுத்தியையும் ஆனந்தத்தையும் அதிகமாய் அடையும் போது, ஆனந்தப் பெருக்கான கானமும் நம்மை அறியாமலே நம்மிடமிருந்து பொழிகிறது. குயிலுக்குப் பாடச் சொல்லிக் கொடுத்தது யார்? பக்ஷிகள் காலையில் வெகு உல்ஸாஹத்துடன் பாடுவானேன்? பரிசுத்த ஆனந்தத்தால் கானம் உதிக்கிறதாயினும் நம் தேசத்தில் இவ்விதம் இடைப்பையன் அல்லது பக்ஷிகள் பாட்டைக்கேட்டு ஆத்மானந்தத்தில் மூழ்கக் கூடிய நிலையுடையவர் வர வர அபூர்வமாய் விட்டது. இது ஆத்ம நிலையும் பரிசுத்தமும் குறைவதற்கு ஓர் குறிப்போ?

(4) முன் ஸ்ரீ கிருஷ்ணன் அவதரித்து அர்ஜுனனுக்கும் உத்தவருக்கும் அபூர்வமான ஆத்மவித்தையை உரைத்தான். ஆனால் அதை அர்ஜுனன் உடனே மறந்தான். ப்ருஹஸ்பதியின் சிஷ்யரான உத்தவருக்கும் அதை அனுஷ்டித்து அனுபவத்திற்குக் கொண்டுவர வெகுகாலம் பதரிகாச்ரமத்தில் தவம் செய்ய வேண்டியிருந்தது. இக்காலத்தில் அந்நூல்களைப் படித்து, அனுபவத்திற்குக் கொண்டு வருபவர் எவ்வளவு அபூர்வம் ஆயினும் கிருஷ்ணன் அகில ஜந்துக்களுக்கும் ஆத்மானந்தத்தை ஊட்டி அதையும் ஒரு நொடிப் பொழுதில் முனிகளுக்கு மேலான ஸ்திதியில் வைக்க ஓர் வழி ஏற்படுத்தினான். அவன் வேணுவை எடுத்து கானம் செய்தபோது பக்ஷிகளும், மிருகங்களும், மரம், கொடி, நதி, தேவர், மனிதர், பெண்டுகள், பாலர்கள் முதலிய அகில ஜந்துக்களும் தத்தம் சரீரம், ஸ்வபாவம், இடம், காலம் முதலியவை நினைவற்று பேரின்பத்தில் ஆழ்ந்து அகிலமும் ஓர் வஸ்துவில் லயித்து நின்றதை ஸ்ரீமத் பாகவதத்திலும், திருவாய்மொழியிலும் அற்புதமாய் வர்ணித்துக் கேட்கிறோம். அவ்வாறே மேல் நாட்டில் க்ரீஸ் தேசத்திலும் ஈச்வர கலையாய் 'ஆர்பியஸ்' (Orpheus) என்பவர் தனது திவ்ய கானத்தால் மூவுலகிலுள்ள மனிதர், மிருகங்கள், தேவர், அஸுரர் முதலிய அனைவரையும் பரிசுத்த நிலையில் ஆழ்த்தி ஆத்மானந்தத்தில் நிறுத்தியதாய் கேள்விப்படுகிறோம்.

(5) இப்பொழுதும் பாட்டின் சக்தியை பல இடங்களிலும் பார்க்கிறோம். எவ்வித ஸபைகளிலும், ஸதஸுகளிலும் கானம் முக்கிய அங்கமாக இருக்கிறது. அது ஆரம்பித்ததும் அகிலரும் ஒரு ஆனந்தத்தால் நிசப்தமாகிறார்கள். நாடகம் முதலியவற்றில் ஸபையோர் மனதை உருக்கிக் கைப்பற்றுவது கானமே. அவ்வாறே ஸர்கஸ் முதலியதில் "பாண்டு" (Band) வாசியாவிடில் ஸுகமில்லை. அந்த வாத்யம் ஓர் இனிமையையும் மனதில் ஒரு லயத்தையும் உண்டாக்குகிறது. அவ்விதமே நம் வீடுகளில் எந்த விசேஷமாயினும் கானம் அதில் ஓர் முக்கிய அம்சம்.

(6) ஆனால் வரவர கானம் என்பது பரம பரிசுத்தத்துடன், ஈசனிடம் மனம் லயித்து ஆத்மானந்தத்தில் மூழ்கி, தன்னை மறந்து பாடப்படாமல் 'பேஷ்' என்று பெயர் கேட்கவேண்டுமென்ற நோக்கத்துடனும் அல்லது வெகுமதிக்காகவும், பண ஸம்பாத்யத்திற்கு ஓர் உபாயமாகவும் ஆய்க்கொண்டு வருகிறது. முன் நம் தேசத்தில் கான ரஸத்தில் மூழ்கிய பெரியோர், கானத்தினால் ஈசனையே நோக்கினர். ஆகையால் அவர்களது கானமும் கேட்போர் மனதை ஈசனிடம் திருப்பி ஆத்மானந்தத்தை ஊட்டியது. த்யாகராஜ கீர்த்தனங்களில் இது எவ்வளவு அழகாய்த் தெரிகிறது. இக்காலத்தில் அக்கீர்த்தனையைப் பாடாத பெண்கள் கிடையாது. ஆயினும் எத்தனை பேர் அந்தப் பாட்டின் அர்த்தத்தில் லயித்து ஈசனுக்கு அர்ப்பிதமாக உலகத்தை மறந்து பாடுகிறார்கள். அப்படி இல்லாவிடின் அவர்களோ அல்லது அவர்கள் பாட்டைக் கேட்பவர்களோ எப்படி ஈசனிடம் திரும்புவார்கள்?

(7) நமது தேசம் கானத்திற்கே பிறந்த தேசம். நமது வேதங்களோ, புராணங்களோ, ஸ்மிருதிகளோ அகிலமும் கானரூபமாகவே சோபிக்கின்றன. ராமாயணமும் குசலவர்கள் கானம் செய்ததுதான். பிறகுள்ள திருவாய்மொழி, தேவாரம், திருவாசகம் முதலிய யாவும கான ரூபமானவைகளே. பின்னுள்ள பெரியோர் தாயுமானவர், பட்டணத்துப்பிள்ளை, ராமலிங்க ஸ்வாமி முதலிய அனைவரும் பாடல்களாகவேதான் பொழிந்திருக்கிறார்கள். இதுவும தவிர நமது தேசத்தில் ஸரஸ்வதீ தேவியின் அம்சமாய் அங்கங்கு அவதரித்து தமிழில் அனைவரும் அறியுமாறு வேத சாஸ்திரங்களின் கருத்தையும் பக்தி

ரஸத்தையும் பெருக்கின ஔவையார், ஆவுடை அக்காள், சேஷியம்மாள் முதலிய பற்பல மாது சிரோமணிகளும் திவ்ய கான ரூபமாகவே தான் வெளியிட்டிருக்கிறார்கள். இவர்கள் அனைவரது மனமும் உலகத்தை மறந்து ஈசனை நோக்கிப் பொழிந்தது. இன்றைக்கும் அவர்களது பாட்டை பக்தியுடன் பாடுவோர் மனதிலும் கேட்போர் மனதிலும அது ஈசனது நினைவை உண்டாக்கி மனதிற்கு ஒரு சாந்தியை உண்டு பண்ணுகிறது.

(8) ஆனல் தற்காலம் சிலர் கீர்த்தனங்கள் செய்வதும் பெரியோர் செய்த கீர்த்தனம் பாடல் முதலியதை கானம் செய்வதும் மனதை அவ்வாறு உருக்கி உயர்த்துவதில்லை. ஏனெனில் ஈசனிடம மனம் வைத்து ஆனந்தத்தில் மூழ்கி அவர்கள் பாடுவதில்லை. அநேகமாக அவர்கள் கவனம் பணம் ஸம்பாதிப்பதில். சிற்சிலர் கீர்த்தியை நோக்குகிறார்கள். ஆகவே இவர்கள் பாட்டு சப்தத் திரட்டாகவும் ஸ்வரங்களின் பற்பல வித 'ஸர்கஸ்'கவும் இருப்பதைத்தவிர மனதை அந்தர் முகமாக்கி ஆத்மானந்தத்தில் அமர்த்துவதில்லை. அர்த்தமில்லாததும், ஈசனைக் குறியாததுமான புரட்டுக்கள், அதாவது 'மோட்டார் பாட்டு,' 'காபி பாட்டு' முதலியவைகள் சில ஸதஸில் பாடப்படுவதையும், அதை ஸதஸிலுள்ளவர்கள் வெகு உல்ஸாஹத்துடன் கேட்பதையும பார்க்கலாம்.

(9) அந்தந்த காலத்தில் ஒரு நாட்டின் கானமும் அது போன்ற கலைகளும எவ்வாறு இருக்கின்றன என்பதை கவனித்தால் அந்த நாட்டார் பர்த்ருஹரி சொன்னபடி மிருகத் தன்மையிலிருக்கிறார்களா, தெய்வத்தன்மையிலிருக்கிறார்களா, என்பது தெளிவாகும். அந்தக் கலைகள் உயர் நோக்குகின்றனவா அல்லது கீழ்நோக்கி பேய்க்கூத்துப்போல் ஆகின்றனவா என்பது, பாடுவோர், கேட்பவர் இருவரையும் பொறுத்தது. பாடுவோர், பலன் ஒன்றையும எதிர்பாராமலும் பகவானுக்காக பாடுகிறோமென்ற பக்தியுடனும் உலகத்தை மறந்தும் பாடவேண்டும், ஸபையில் உள்ளோரும் பாடும் பொழுது ஈச்வர ஞாபகத்துடன் அதை கேட்கவேண்டும். அப்படியானல் இருவரையும் உயர்நிலைக்கு பாட்டு நிச்சயம் கொண்டுவரும். பரமானந்தத்தில் மூழ்குவிக்கும். அதுயர்களா யிருந்தாலும் அந்தப் பாட்டைக்கேட்டால் ஈச்வரனை நினைக்கும் புத்தி உண்டாகும். வாஸ்தவத்தில் இவ்வாறுசெய்வதே கானம் செய்பவர்களின் பெருமை. இவ்வாறு கானம் செய்ததால் தான் முன்னுளில் பாடுவோர் ஈச்வரனுக்கொப்பாக மதிக்கப்பட்டார்கள். தற்காலத்தில் பாடுவோர்க்கு மதிப்பில்லை. வேலைக்காரர், வியாபாரி, கைத்தொழிலாளர் களுக்கு ஸமானமாக மதிக்கப்படுகிறார்கள். ஸபையோர்கள் பெரும்பாலும் பணம் ஸம்பாதிப்பது, அத்துடன் சிற்சிலர் தேசீய சண்டைபோடுவது, இவ்விரு பஹிர்முகப்ரவர்த்தியிலேயே தமது அகில சக்தியையும்,அவகாசத்தையும் செலுத்துபவராயிருக்கின்றனர். மிருகங்களுக்குத் தான் விடிந்தது முதல் அஸ்தமிக்கும்வரை இரைதேடும் தொழிலென்றும், மனிசருக்கு ஆத்மாநந்தமாகிய பரநிலையைத்தேட அதிக சக்தியும் அவகாசமும ஈசன் கொடுத்திருப்பதாகவும், அதனுல் அவர்கள் உயர்ந்த ஜன்மமென்றும் கேள்விப்படுகிறோம். ஆனல் நாம் பார்க்குமட்டும் பக்ஷிகளாவது காலையும் மாலையும் சிறிது நேரம் தன்னை மறந்து பரவசமாய்பாடி ஆனந்தத்தில் மூழ்குகின்றன. மனிதர்கள இரவு 10-மணிவரை பணம் ஸம்பாதிப்பதிலேயே காலம் தள்ளுகிறார்கள். படித்தவர்கள் அப்படி இரார். என்று நினைக்கலாம். ஆனல் படிப்பும் உத்யோகமும் உயரவுயர பணஞ்சேர்க்கும் ப்ரவர்த்தி இரவும் பகலுமாகிறது. ஆகையால் ஆத்மானந்தத்தைக் கொடுக்கக் கூடிய கானம்முதலிய கலைகளைப் பயில இவர்களுக்கு அவகாச மிருப்பதில்லை. அந்த ஈச்வரகலையான கானத்தில் வரவர கனவான்களுக்கு அபிருசி குறைந்து கொண்டுவருகிறது துயரப்படத்தக்கதே.

(10) இவ்வித உத்யோகஸ்த கனவான்கள் ஸபையோராயின் இவர்களை ப்ரீதி செய்வதற்கென்று பாடும் பாட்டு எப்படி இருக்கும்? இடை இடையே மெய் ரஸிகனான ஓர் காயகன்வருகிறான். மெய்யாய் ஓர் ராகம் ஆலாபனம் செய்து தன்னை மறந்து ருசியுடன் கேட்போர் சிற்சிலர் மனதையும் தன்னை மறக்கச்செய்கிறான். ஆனல் இந்த உத்யோகஸ்த கனவான்களுக்கு இதில் ஆழமுடியவில்லை. சீக்கிரம் சில கீர்த்தனங்கள் பாடிவிட்டு, ஒரு தில்லானு, ஒரு தாயுமானவர், ஓர் பார்வதி (சில ஸமயம் ஓர் மோட்டார் பாட்டு) எல்லாம் பாடச்சொல்லுகிறார்கள். உத்யோகஸ்த கனவான்களையே பூர்ணமாக இதற்கு ஜவாப்தாரியாக சொல்வதும் ஸரியன்று. ஏனெனில் சில ஸமயம் அவர்கள் இது ஒன்றுமே புரியாமல், "ஏதோ பாட்டு என்பது நாம், வெகு மானிக்கவேண்டியது. இல்லாவிடில் நாகரிகக் குறைவுமாகும். சிறிது நேரம் பொறுமையுடனிருக்கவேண்டும்" என்று பொறுமையுடனிருப்பது முண்டு. அவர்களை ப்ரீதி செய்வது எவ்வாறு என்று தத்தளித்து, பாடுவோர பல பாடுவதுமுண்டு. இப்பொழுது அதிகப்படிப்பு உத்யோகமின்றி, கானத்தில் அருமையுள்ளோர், இதுதான் ஸமயமென்று தமக்கு 'ஜோரா'கத்தோன்றும் பலவித பாட்டுக்களையும் பாடிச் சொல்வதுமுண்டு. ஆயினும் பரிசுத்தமனதுடன், வெளி நினைவின்றி, ஈசனிடம் லயித்துத் தன்னைமறியாது பொழியும் பாட்டுப் பொதுவாய் தூர்லபமாயிருக்கிறது. இது தற்காலம் நம் நாட்டு நாகரீகம், மனிதர் மெச்சத்தக்க தல்லவென்று காட்டுகிறது.

(11) நாம் யாவரும் இவ்வித ஸ்திதிக்கு வந்ததற்கு மெய்யான காரணம் நம்தேசத்து பெண்களே என்று நினைக்க வேண்டியிருக்கிறது. வாஸ்தவத்தில் கானம், சித்திரம் வரைதல் முதலிய இனிய கலைகள் அனைத்தையும் அபிவிருத்தி செய்து ஒரு நாட்டின் இனிமை, பரிசுத்தம் அனைத்துக்கும் ஒவ்வோர் ஊற்றுப்போலிருந்து நாடெல்லாம் பரிசுத்தமாக்குவது மாதர் பொறுப்பு. தற்காலத்தில் புருஷர்கள் வெளிப்ரவர்த்தி சிரமம் முதலியவைகளுக்கு ஏற்பட்டவர்கள். வெளிநோக்கும் செயல் அவர்களது. ஆகையால் அவர்கள் பஹிர் முகப்படுவதும் மனதில் அழுக்கடைவதும் இயல்பே. அவர்கள் வீடுவந்ததும், வீடு பரிசுத்தத்திற்கும் கிராமைசக்கும், தன்னை மறந்து பிறருக்காக தன்னை அர்ப்பிக்கும் பேரன்பிற்கும், ஈசனிடம் லயிக்கும் பக்திக்கும், ஸங்கீதம் முதலிய கலைகளுக்கும் இருப்பிடமாயிருந்தால், புருஷர்கள் வீட்டில் வந்து ஆத்மானந்தத்தை அடைந்து, பரிசுத்தர்களாக சாந்தியுடனும் ஆத்ம சக்தியுடனும் வெளிச்செல்வார்கள். யாக்ஞவல்க்யரது இருபத்னிகளுள்ளும், பணத்தையும், கீர்த்தியையும், டம்பத்தையும் அடைவதற்கு தன் பர்த்தாவை ஓர் ஸாதனமாக கார்த்தி நினைத்தாள், என்றும், மைத்ரேயி இது அனைத்தையும் வெறுத்து அவரிடம் ஆத்மானந்தமடையும் வழியைக் கேட்டாள் என்றும், கேள்விப்படுகிறோம். தற்காலம் நம் நாட்டு மாதர்கள் கார்த்தியைப் போன்றவர்களா? மைத்ரேயியைப்போன்றவர்களா? புருஷர் வெளிப்ரவர்த்தி முடிந்து, வீடுவரும்போது பெண்கள் இருப்பது போதும்: திருப்தியன்றே செல்வம்! நகை புடவையாலா ஆத்மஸாதம்? நீங்கள் இதற்காக சிரமப்படவேண்டாம். "திருப்தியையும், அமைதியையும், ஈசன் அன்பையுமே நோக்குவோம்" என்று சொல்லி, நகை புடவை முதலிய வீண் பேச்சுக்களின்றி, சாந்தியும் திருப்தியும், உள் அன்பு பெருகும் முகத்துடன், ஈசனைப் பற்றிப் பாடுதல், பேசுதல், கானம் முதலிய திவ்யகலைகளை ஈசனது கைங்கர்யமாய் பாவித்து பாரமார்த்திகமாய் அபிவிருத்தி செய்தல், இவ்வாறிருந்தால் ஸகலகலா வல்லமையுள்ள ஜகன்மாதா (ராஜராஜேச்வரியின் ஸாந்நித்தியம் ஒவ்வொரு வீட்டிலும் நிறைந்து நம் நாட்டையே மேன்மையான ஸ்திதிக்குக் கொண்டுவருமென்பதில் அய்யமுமுண்டோ? ஒவ்வொரு குடும்பமும் ஓர் பூச்செடியாகும், புருஷர் கீழ்ப் பக்கமும் ஒளிந்திருந்து ஆதாரமாகும் வேர் போலாவார்; குழந்தைகளும் பந்துக்களும் கிளைகளும் இலைகளும் போலாவார்

மாதர்கள் அந்தச் செடியையே ஸபலமாக்கும் இனிய புஷ்பங்களாவார். இவ்விதப் புஷ்பச்செடிகளின் மேல் அன்பு பெருகி. ஈசன் அவைகளை மேன்மேலும் அபிவிருத்தியாக்கி இந்நாடாகிய பரதகண்டத்தை தனது தோட்டத்தை) அழகாக்கும்படி அருள்மழை பொழிவார்.

(12) ஆகையால் மாதர்களே, ஆத்மசுத்தியும் திருப்தியும் தன்னை பிறருக்காக இயக்கும் போன்பும் அடைந்து, கானமென்ற திவ்யகலையை ஈச்வரார்ப்பணத்திற்காக பயிற்சிசெய்து ஈசனது செல்வமான புஷ்பங்களாய் சோபிப்பதே இந்நாட்டிற்கு மெய் நன்மையை விளைவிக்கும். ஸ்ரீ வித்யை ரூபிணியாய் வீணாகான ரஸிகையாகிய நமது தாய் தனது கலைகளாகிய மாதர்கள் மனதை இவ்வாறு திருப்பி 'தேவிகள் போலாக்குவாளாக!!.''

விசாலாக்ஷி அம்மாள்.

சமாசாரக் குறிப்புக்கள்.

சட்ட ஸபைக்கு மாதர்களை அங்கத்தினராக அங்கீகரிக்க முதன் முதல் புகுந்தது, மதராஸிலேயாம். ஸர்க்கார் உத்தரவுப்படி இத்தீர்மானம் செய்யப்பட்டதுமே, இது சட்டமாக அமுலுக்கு வரத்தக்கதாயுள்ளது. இந்த கவுன்ஸில் வோட் உரிமையைத் தென்னிந்திய மாதர்க்கு கிடைக்கும்படி செய்த திவான் பஹதூர் யம். கிருஷ்ணன் நாயர் அவர்களுக்கு மாதர்கள் எப்போதும் கடப்பாடுடையோம். ஒருவர் இத்தீர்மானத்தை ஆக்ஷேபித்துப் பேசியதும் என்னவெனில், கவுன்ஸில் திருப்திகரமாக நடவாத நிலையில் ஸ்திரீகளையும் அழைத்துக்கொள்வதில் பயனென்னவென்பதேயாம் ஆகையால் அவரும் தீர்மானத்திற்கு விரோதமாய் வோட்டு செய்திலே என்பதாக மறுநாள் பத்திரிகைகளுக் கெழுதினார். மதராஸில் மாதர்கட்கு தாராளமாய் அளிக்கப்பெற்ற இந்த உரிமையால் பிரிடிஷ் மாதர்களும் இதுபோன்ற உரிமைகளைத் தம் தேசத்தில் பெறுதல்கூடும். பிரிட்டானியாவில், புருஷர்கள் 21 வயதில் வோட்டுக்கொடுக்கலாமாம் பெண்கள் மட்டும் 30 ஆம் வயதில்தான் வோட்டுக்கொடுக்கலாமாம். இவ்வநியாயமான பேதத்தால் 45 லக்ஷம் ஸ்திரீகள் வோட்டில்லாமற் போகின்றனர். ஸர்வ தேசீய ஸ்திரீகளின் சோதாபாவத்தில் சென்னை மாகாணத்தின் நன்மாதிரியானது பிரிடிஷ் ஸ்திரீகளுக்கும் நியாயமான உரிமையை அடைவிக்க ஏதுவாகுமென்று நம்புகிறோம்.

கவுன்ஸில்களில் மாதர்கள் :—புது கவுன்ஸில்களுக்கு மாதர்களைத் தேர்ந்தெடுக்குமாறு முயலுவதற்கு, அவகாசம் இப்போதில்லை யாகையால் ஒவ்வொரு ராஜகீயக் கக்ஷிக்காரரும் தமக்குள்ளிருந்து ஓர் ஸ்திரீயைச் சட்டஸபைக்கு அனுப்புவதே கௌரவம் எனத்துணிவார்களாக. மாதர்கள் தாம் செலுத்தும் வரிகளை தம் பெயர்களாலேயே செலுத்தத்தவறி வேறொரு புருஷனைத் தமக்காகக் காரிய நிர்வாஹத்திற்கு நியமித்து தம் வரியைக் கொடுக்காமலும், ஆகஸ்டுமீ 3உக்கு முந்திய ஓராறு மாதம் வோட்டு உடைய வீட்டில் வஸிக்காததாலும். மாதர்கள் அநேகர் தம்முடைய வோட்டு நஷ்டமாகித்தாம் சட்டசபைக்கு மெம்பராகத் தேர்தலுக்கு முன்னிற்க மாட்டாமலிருக்கின்றனர். தேச உத்தாரத்தை உணர்ந்து ஆடவர்கள் மாதர்களுக்கு வேற்ற சௌகர்யங்களைப் பலமுறை செய்யத் தயாராயிருக்கின்றனர். மாதர்களோ பின்னடைகின்றனர் அப்படிக்கின்றி கல்வியிற் சிறந்த மாதர்கள் தம் சொந்த சுகத்தைப் பெரியதாய்ப் பாராமல் சட்டஸபையில் அங்கத்தினர்களாகி, தம் சோதரிகளுடையவும் குழந்தைகளுடையவும் க்ஷேமத்திற்குரிய அவசியங்களை எடுத்துரைக்க முன் வருவார்களென்றெதிர்பார்க்கிறோம். எப்படியும் மாகாண அரசாங்கத்தார் சில மாதர்களை முதன் முதலாக நியமிக்கவேண்டியது கடமையாகும்.

கௌரவம்பெற்ற இந்திய மாதர்கள்:—சென்னை மாகாணத்தின் வடக்கு பிரதேசமாகிய காக்கிநாடாவில் மிஸ்ஸஸ் கிருஷ்ணவேணியம்மாள் ஜில்லாகல்வி கவுன்ஸிலுக்கு அக்ராஸனராக நியமிக்கப் பெற்றிருக்கிறார். மிகுந்த உத்ஸாஹத்தோடும் குதூஹலத்தோடும் அவர் பொறுப்பை நிறைவேற்றி வருகிறார். அவர் தன் பட்டணத்தில் முனிசிபல் கவுன்ஸிலாகவுமிருக்கிறார்.

மாதர் இந்திய ஸங்கத்தின் பூனா கிளைச்சபைக் காரியதரிசியாகிய மிஸ் ஸூஸை ஸோராப்ஜி பூனாவில் கல்வி விஷயமாகவும் ஜன ஸமுதாய விஷயமாகவும் செய்த அருங்கைங்கர்யத்திற்கு கெய்-ஸரி-ஹிந்துபதக்கம் ஸர்க்காரால் பரிசு பெற்றிருக்கின்றனர். தக்ஷிண தேசத்தில் அவருடைய பெயர் எல்லா நற்காரியங்களிலும் பரவியுள்ளன. அவர் நீடூழி உபகாரியாகவும் கௌரமாகவும் வாழ்வாராக.

டில்லியில் மிஸ்ஸஸ் ஜே. வி. சாட்டர்ஜி, என்பவர் ஏழைகளுக்காகவும் ஜனஸமுதாயத்திற்காகவும் செய்த ஊழியத்தைக் கருதி கெய்ஸ-ரி-ஹிந்து பதக்கம் பரிசளிக்கப் பெற்றனர்.

பம்பாய் நகரில் சண்டாரங்க ஹிந்து பெண்பாடசாலையில் பரீக்ஷைக்குப்போன ஐந்து பெண்களில், அம்மாகாணத்து மெட்ரிகுலேஷன் பரீக்ஷையில், ஒருத்தி ஆங்கிலத்தில் முதன்மையாகவும் மற்றொருத்தி ஸம்ஸ்கிருதத்தில் முதன்மையாகவும் தேர்ந்தனள். அவர்களுக்கும், பம்பாயில் மாதர்கள் முன்னேற்றத்திற்கு மெத்தவும் உழைக்கும் அத்தலைமை உபாத்யாயினியாகிய மிஸ் கண்ட்ராக்டர், யம். ஏ. அவர்கட்கும் நாம் நன்றி கூறுவோமாக.

ஆஸ்பத்திரிகளில் நோயாளிகளைத் தேற்றி உதவி செய்யும் பெண்மணிகள்:—ராஜகீய முறையின்றி யடக்கமாகவும் தாழ்மையாகவும் படாடோபமின்றி உழைக்க ஆஸ்பத்திரிகளில் எத்தனையோ அவகாச முள்ளது. நோயாளிகளை ஸந்தோஷப்படுத்தவும், அவர்களுக்காகக் கடிதம் எழுதவும், அங்கு அதிக ஸௌகரியங்களைச் செய்ய பிரேரணை செய்யவும், நோயாளிகள் குணமடைந்து வீட்டுக்குப் போகவேண்டிய தருணத்தில் ஸஹாய மில்லாமல் மெத்த கவலைப்பட்டுக் கொண்டிருப்பவர்களுக்கு உதவி செய்யும் மாதர்கள் எத்தனையோ ஸாதகமாயிருக்கலாம். மதராஸிலுள்ள மிஷன் ஆஸ்பத்திரிகள் ஒன்றில் இத்தகைய கைங்கரியங்களை மிஸ்ஸஸ் அப்பா ராவ் அவர்கள் பல வருஷங்களாகச் செய்து வந்தனர். அவர் தெலுங்கு பிராஹ்மண ஸ்திரீ, அந்த ஆஸ்பத்திரிக்கு வரும் ஹிந்து சைவ போஜன நியமமுடையவர்களுக்கு ஏற்ற சௌகர்யமில்லாதது கண்டு தம் சொந்தச் செலவில் ஓர் சமையலறை யமைத்துக் கொடுத்திருக்கிறார். இன்னும் வருஷங்கள் செல்லச் செல்ல இந்த நன்மைக்கு அவரை ஆயிரக்கணக்கானவர்கள் வாழ்த்துவார்கள்.

இரண்டு மாதர் மணிகள் காலஞ்சென்றனர்:—இலங்கையில் பெண் கல்விக்காக உழைத்து மரித்தவர் மிஸ்ஸஸ் மியூஸியஸ் ஹிக்கின்ஸ் என்றவர். பௌத்தப் பெண்களுக்காக ஓர் வித்யாசாலையை 40 வருஷகாலமாக நடத்தியும் அதில் இதர மதஸ்தர்களும் படிக்க பிரியப்படும்படியான விசாலபுத்தியுடன் முன்னேற்றி வித்த அழகை என்னென்றுரைப்போம்! இச்சிறு பெண்களுக்கு அவர் மீதிருந்த அன்பும் மரியாதையும் அதிசயிக்கத் தக்கவையேயாம். இலங்கையின் பண்டைக் கதைகளைத் தொகுத்து நாடகரூபமாகவும் இயற்றியிருக்கின்றனர். அவைகளில் ஒன்று ஸ்திரீ தர்மத்தில் சில வருஷங்களுக்கு முன் பிரசுரிக்கப் பெற்றதோடு இலங்கையிலும் மதராஸ் மாதர்களின் விசிராந்திக்குரிய கிளப்பிலும் நடிக்கப்பெற்றது. அவர் சில வருஷங்களாக முதுவயதின் நோயால் வருந்திக் கண்ணும்தெரியாமல் இருந்தனர். அவர் நிர்யாணமானது நமக்கு நஷ்டமே யெனினும், நோயினின்று அவர் வீடுபெற்று சாந்தியை யெய்தினர் என்பது நமக்கு சந்தோஷகரமானதே.

இந்திர பிரஸ்தம் பெண் பாடசாலையில் அஸ்ஸிஸ்டண்ட் டைரெக்டராயிருந்த மிஸ் ஜேம்ஸ் என்பவர் இரண்டோநாள் அசௌக்கியத்தில் தேஹ வியோகமாயினர். டில்லிப் பெண்களிடத்து அவர் அன்பு பூண்டு அப்பெண்களின் கல்வியினிமித்தமாக அதிகமாக உழைத்தும் உஷ்ணம் தாங்காமையாலும் உடல் நீங்கவேண்டி வந்தது. கேர்ல் கைட் என்ற சங்கத்திற்கும் சிசுபரிபாலன முயற்சிக்கும் வெகு ஆதரவான மாண்டிஸாரி உபாத்யாயினியாயிருந்தார் ஜெர்மனியிலிருந்து தலைமை உபாத்யாயினியும் ஆஸ்டிரேலியாவிலிருந்து உதவி உபாத்யாயினியும் தம் இந்தியச் சோதரிகளுக்காக உழைப்பதைப் பார்த்தாவது இந்திய மாதர்கள் தம் சுதேசச் சோதரிகளை முன்னேற்றக் கருதி ஏன் இத்தகைய பாடசாலைகளை நிருமித்து நடத்தக்கூடாது? இந்திய மாதர்களில் படித்தவர்கள் 100-க்கு 2 பேர்கள்தான் என்ற அபக்கியாதியை ஏன் ஓட்டி யடிக்கக்கூடாது?

இந்தியாவில் ஸஹ வித்யாப்யாஸம் :—இருபாலார்க்கும் ஒரே வகுப்பில் வைத்துப் படிப்பித்தல் இந்தியாவில் சில பள்ளிக்கூடங்களில் பரீக்ஷிக்கப்பெற்று வருகிறது. சாந்தி நிகேதனத்தில் முதன்முதலாக ரவீந்திரநாத்தாகூர் அவர்கள் தம் மாணவர்களுடன் மாணவிகளும் உட்கார்ந்து படிக்கலாமென்று பெண்மக்களையும் அங்கீகரித்தனர். அவர் தைரியமாய்த் தொடங்கிய காரியம் நன்கு கைகூடியது என்னலாம். கிண்டி நாஷனல் தியஸாபிகல் பையன்கள் பாடசாலைக்கருகே பெண்மக்களுக்கு ஓர் தனி ஹாஸ்டல் உள்ளது.

அதில் 60 பெண்கள் உளர். அவர்களும் பையன்களுக்கு ஸமமாகவே ஒரே வகுப்பில் அமர்ந்து படிக்கின்றனர். அவர்களும் பள்ளிக்கூடத்து நிலத்தில் விளையாடுகின்றனர். அவர்களும் தனியே நாடகங்களை நடத்துகின்றனர் இருபாலாரும் விகாரமான சங்கோசங்களை யொழித்து இயற்கையான சோதர முறையில் பழகிவருதல் பார்க்க மனோஹரமாயிருக்கிறது. தென்னிந்தியாவிற்கு புதிதான ஏற்பாடாகிய இது பெற்றோர்களால் நன்குமதிக்கப் பெறுகிறது. ஸிங்கிலி ராஜாவின் மைத்துனியாகிய மிஸ்ஸிஸ் மாலதிபட்டவர்த்தன் என்ற பெண்மணியின் ஊக்கத்தைப் பொறுத்து அழகாய் நடைபெறுகிறது.

இந்தியாவில் பால்ய விவாஹத்தை யொழித்து இருபாலார்க்குள்ளும் சோதரமுறையையும், நியாயமான விவேகத்தோடு கூடிய விவாகமுறையையும் நிலைபெறச்செய்ய ஸஹ-வித்யாப்யாஸம் அவசியமானது.

சூடாலை.

(138-ம் பக்கத்தொடர்ச்சி.)

சிகித்வஜன் நள்ளிருளில் தூக்கத்தைவிட்டெழுந்து, ஸ்ரீ புத்தபகவானைப்போல், துறந்துசெல்ல நினைத்தான். தன் பக்கத்தில் படுத்திருக்கும் பத்தினியின் நித்திரைக்குப் பங்கமில்லாமல் தன்மீது அமர்ந்த அவளுடைய கையை மெதுவாய்க் கீழே நழுவவைத்துத் தான் எழுந்தான். அரண்மனையை விட்டு அகன்று, நகரத்தின் காவலாளிகளைப் பார்த்து உஷாராய்க் காக்கும்படி அவர்களை எச்சரித்தான். நகரத்தைவிட்டு காட்டுப் புறங்களையடைந்து, கடைசியில் அவைகளையும் தாண்டி அரணியத்தைச் சேர்ந்தான். துஷ்ட மிருகங்களும் கொடிய ஸர்ப்பங்களும் முட்செடிகளும் மண்டிக்கிடக்கும் காடுகளை இராப்பகலாய்க் கடந்து சென்றான். பிறகு ஓர் விஸ்தாரமான பிரதேசத்தை யடைந்து, அங்குள்ள தோப்பில் ஓர் லதா மண்டபத்தில் அமர்ந்தான். சற்று நேரத்திற்கெல்லாம் பகலவன் மேற்றிசை மறைந்தான். அரசன் ஸ்நான ஸந்தியாவந்தனங்களைச் செய்து அங்கு அகப்பட்ட ஏதோ, சில கந்தமூல பலங்களை அருந்தி வெருந்தரையில் அயர்ந்து இரவைக் கழித்தான். பிறகு காலையில் நடப்பது இரவில் ஓரிடம் தங்குவது, இவ்வாறாகப் பன்னிரண்டு நாள் பிரயாணம் செய்து பலநாடு நகரங்களையும் காடு மலைகளையும் நதிகளையும் தாண்டி, மந்தர பர்வதத்தேயுள்ள நிர்மானுஷ்யமான ஆரண்யத்தின் தாழ்வரை சேர்ந்தான். அங்கிருந்து மேற்செல்லவே நீரோடையொன்றும் அதனோரத்தில் வரிசையாகப் பல மரங்களும் அருகே இடிசுவர்க் கட்டடமொன்றும் இருக்கக்கண்டான். அது ஏதோ துறவிகளின் மடமென்றும் தெரிந்து கொண்டான். அங்கு கொடிய பாம்புகளும் பூச்சி பொட்டுகளும் இல்லை. பரிசுத்தர்களான ஸித்தர்களுடைய உபயோகத்திற்குரிய மூலிகைகளும் செடிகொடிகளும் பழமரங்களும் அங்கு ஏராளமாய் வளர்க்கப்பெற்றிருந்தன. நறுநிழலும் குளிர்பொழிலும், பசும் புல்லும், கொழுந்தழையும் செழித்த பழமரங்களும், சமவெளியும் ஒரே பசுமையால் கண்ணுக்கு இனிமை செய்தன. இங்கே அரசன் தனக்கோர் தண்டம், கமண்டலு, புஷ்பம், பத்ரம், கந்தமூலபலங்கள் இவை வைப்பதற்குரிய தட்டுக்கள் இவற்றை மரத்தாலும் மூங்கிலாலும் தானே செய்துகொண்டான். ஓர் வகைக் கறுப்புவிதைகளைக் கோத்து தனக்கோர் ஜபமாலை செய்து கொண்டான். இறந்த மிருகங்களின் தோல்களை சம்பாதித்துத் தனக்கு அவைகளைப் போர்வையாகவும், மான்தோலை ஆஸனமாகவும் கொண்டான். காலையில் தியானமும், மாலையில் ஜபமாலை உருட்டுவதும் அவனுடைய நியமம், சாயங்காலத்தில் சில பல மூலங்களையும் இளந்தாமரைத் தண்டுகளையும் புசித்து நித்திரையில் அயருவான். இவ்வாறு மாளவதேசத்தரசனாகிய சிகித்வஜன் தன் ராஜசுகங்களை யெல்லாம் உதறித்தள்ளி, தானே நிருமித்துக்கொண்ட குடிசையில் உள்ள மலர்ச்சியோடு மகிழ்ந்து வாழ்ந்து வந்தான்.

சூடாலையோ, துயிலெழுந்து கணவனைக் காணாமையால் திடுக்கிட்டாள். வேனிலிற் காய்ந்த கொடிபோல் தளர்ந்த மேனியும் மிகுந்த துக்கமும் உடையவளாய் படுக்கை விட்டெழுந்து அங்குமிங்கும் சுற்றிப் பார்த்தாள். "ஐயோ, இனி என்ன செய்வேன்! என் நாதன் ராஜ்யத்தைத் துறந்து வனஞ் சென்றாரே! பத்தினிக்குப் பதி யல்லவோ கதி? நான் அவரிடமல்லவோ செல்வேன்" என்று ஏக்கத்துடன் சிந்தித்தவளாய்த் தன் யோக சக்தியால் ஸ்தூலதேஹத்தை விட்டு ஸூக்ஷ்ம தேஹத்தோடு ககன மார்க்கமாய் அதி வேகத்திற் சென்றாள். அப்போது தன் கணவன் கத்தியும் கையுமாக நடுநிசியில் காட்டில் போவதைப் பார்த்து அவனுக்கு இன்னும் நேரக்கூடிய சுகதுக்கங்களையெல்லாம் தன் தீர்க்க திருஷ்டியால் தெரிந்து கொண்டாள். சூடாலை ஆதலால் உடனே நிதானித்தது, இச்சமயம் நாம் நம் கணவனை அநுசரிப்பதில் பயன் இல்லை. இன்னொரு சமயம் நாம் செல்வோமென்று திரும்பித் தன் அந்தப்புரத்தில் பஞ்சணை மெத்தையில் கிடக்கும் தன் ஸ்தூல உடலுக்குள் புகுந்து விழித்தாள்.

மறுநாளே விடிந்ததும். அரசன் ஓர் முக்கிய காரியமாக வெளியேறிச் சென்றிருப்பதாக குடிகளுக்குப் பறை யறைவித்து, ராஜ்ய பாரத்தைத்தான் கைக்கொண்டாள். அது முதல் தன் பர்த்தா எப்படியோ அப்படியே, ஸம்பிரதாய முறை யறிந்து ஒழுங்காகவும் சாதுரியமாகவும் நீதி நெறியின் நடு நிலை தவறாமல் அரசாட்சி புரிந்தாள். அரசன் சீக்கிரம் வருவான் என்ற நம்பிக்கையுடனேயே நாள் பல கழிந்தன. சூடாலை ராஜ்யகாரியத்திலேயே ஆழ்ந்தவளாக, சிகித்வஜனையே எப்போதும் நினைக்கவும், நாளெண்ணி, வாரமெண்ணி, மாதமெண்ணி, ருதுக்களையும் எண்ணி வாலாயிற்று சிகித்வஜனும் எப்போதும் சூடாலையையே நினைத்து ஆரண்யத்தில் வசிப்பானாயினன். இப்படிப் பதினெட்டு வருஷமாயிற்று.

(தொடரும்.)

B. S. ராமசுப்பையர்.

TELUGU

నానారాష్ట్రసంఘము

(THE LEAGUE OF NATIONS)

By Y. V. RANGANAYAKAMMA, B.A., L.T.,

స్త్రీలు పురుషుల వలెనే వివిధములగు రాచకీయములందు పాల్గొని కడు సమర్థతతో నిర్వహించు యీకాలమున, సంతర్జాతీయ సమస్యలను గూడ గ్రహించి యందు పనిచేయు నుత్సాహించు యీతరుణమున నానారాష్ట్రసంఘమునుగురించి కొంచెము వ్రాయఁబూనిన యది యనవసర ప్రసంగముగాదని తలంచెద.

“The League of Nations” అని యింగ్లీషున, పిలువబడు యీ నానారాష్ట్రసంఘము యేర్పరుపఁబడి యిప్పటికి యేడు సంవత్సరములైనది ఇది. 1914 మొదలు 1919వ సంవత్సరము వరకు యూరపు నంతను పీల్చి పిప్పిచేసి, ప్రపంచమునంతను తల్లడిలఁజేసిన యీ ఘోర సంగ్రామ జనితము. దుర్భరమగు వ్యాధిచేఁ బీడింపబడి యనేక బాధల ననుభవించి రోగులనో దానిని నిగ్రహించి స్వస్థత గాంచఁగలిగి తిరిగి యట్టి భయంకర కష్టములకు లోనుగాకుండుటకు ప్రయత్నించు మనుష్యునివలె యూరపు దేశములన్నియు యుద్ధముచేఁ గలిగిన విపరీత కష్టనష్టములచే గుండెలవిసి, యట్టివి ముందెన్నడును తటస్థింపకుండఁజేయు సాధనమగునని యెంచి యుద్ధమాపిన మరు క్షణముననే యీ సంఘము నేర్పరచిరి. ఇందులకై మిగుల ప్రయత్నించిన యింగ్లండు, ఫ్రాంసు, ఇటలీ, యునైటెడ్ స్టేట్సు, జపాను మొదలగు రాజ్యములు ప్రశంసార్హములు.

నానాదేశములను సభ్యులనుగాఁ జేర్చుకొని, యొకరియందొకరికి సఖ్యభావమును గలిగించి, సహకారము వృద్ధిపరచి తన్మూలమున శాంతిని నెలకొల్పుట యీ సంఘముయొక్క ముఖ్యోద్దేశ్యము. వివిధరాజ్యముల పరిస్థితులను చక్కగ విమర్శించి నిశ్చయించి వివాదకారణములను లేకుండఁజేయుటయు, ఏదైన వివాదము తటస్థించిన దానిని యుద్ధముచే గాక, శాంతియుతముగ న్యాయమగు విధమున నానారాజ్య మధ్యవర్తిత్వముచేఁ బరిష్కరింపఁజేయుటయు దీని ప్రయోజనము. ఇందులకు వ్యతిరేకముగ యేరాజ్యముగాని యింకొక రాజ్యముపై కత్తిదూసిన అట్టిరాజ్యమును తదితర రాజ్యములన్నియు గలిసి సంఘమునుండి తొలగించి వర్తకవ్యాపారము మొదలగు సంబంధముల నన్నిటి మాపుజేసి, యవసరమైన యుద్ధముచేఁగూడ దండించుటకు యీ సంఘము యత్నించును. సంఘముయందు చేరని యేదేశమైనను శాంతికి భంగకరమగు విధమున ప్రవర్తించిన యాదేశమును యట్టి యక్రమమార్గమునుండి మరల్చుటకు తదితర దేశములన్నియు, గలిసి పనిజేయవలెను. ఇంతియే గాక, తక్కువస్థితియందున్న దేశములను, ఓడింపబడిన దేశములను కాపాడి స్వపరిపాలనా పద్ధతులను నేర్పి తగు సమయము వచ్చినపుడు స్వాతంత్ర్యమునిచ్చుట యీ సంఘముయొక్క యుద్దేశ్యములలో నొకటి. ఇంకను, ప్రపంచక ప్రజాక్షేమాభివృద్ధి విషయముల యందు పనిచేయుట యింకొక యుద్దేశ్యము.

ఇట్టి యుత్కృష్ట కార్య సంపాదనకై యనేక రాజ్యము లిందు చేరియున్నవి. మొట్టమొదట, 1920వ సంవత్సరమున 29 రాజ్యములే చేరినను, ఇప్పుడు జర్మనీ, రష్యా, టర్కీ, అరేబియా, ఆఫ్ఘనిస్టాన్, తప్ప తక్కిన ముఖ్యరాజ్యములన్నియు సంఘమునందు చేరియున్నవి. జర్మనికూడ త్వరలో చేరు సూచనలు గానవచ్చుచున్నవి. ఇది మిగుల శుభ సూచకము.

ఇట్లు యీ సంఘముయందు చేరియున్న రాజ్యములన్నియు తమ ప్రతినిధుల రూపమున ప్రతి వత్సరమును జెనివాయందు సమావేశమై కార్యక్రమమును నడుపుచుండును. ఒక్కొక్క దేశము ముగ్గురు కెక్కువకాకుండ సభ్యుల నెన్నుకొని పంపవచ్చును. ఇట్లు వచ్చు సభ్యులందరును చేరి పనిచేయు సభ పార్లమెంటు సభను పోలియుండును. దీనిని ‘‘ఎసంబ్లీ’’ (Assembly) యనియందురు. ‘‘ప్రెసిడెంటు’’ను ఆరుగురు వైసు ప్రసిడెంట్లును, యెన్నుకొనుట యీవచ్చు సభ్యులయొక్క మొదటిపని. ఆపైన తక్కిన సభ్యులందరును, ఆరు ‘‘కమిటీల’’క్రింద నేర్పడి పనిచేయ ప్రారంభించుదురు. ఒక్కొక్క కమిటీ యొక్కొక్క విషయమునుగురించి చర్చించి యా పర్యవసానమును, నిండు సభకు తెలియజేయును. ఈ ఆరు కమిటీలును, ఆరు విధములైన న్యాయ, ఆర్థిక, సాంఘిక, రాచకీయ, సైనిక పరిపాలనా విషయములతో సంబంధించిన పనులను విశదముగ నాలోచించి తగు రీతిగ వాని నెరవేర్చు యుపాయముల కనుగొని తెలియజేయును. ఈ సభగాక, ‘‘కౌన్సిలు’’ అను వేరొక సభకూడ కలదు. ఈ సభయందు ఇంగ్లండు, ఫ్రాంసు, ఇటలీ, జపాను, దేశములచే మాత్రమే పంపఁబడు శాశ్వత సభ్యులును, ప్రతి సంవత్సరమును దిగువ సభనుండి యెన్నుకొనబడి పంపబడు మరి యారుగురు సభ్యులును కలసి పనిచేయుదురు. ఈ కౌన్సిలు సంవత్సరమున కొక్కసారికి తక్కువ కాకుండ జెనివాయందు కాని, మరియే యితర ప్రదేశము నందు కాని చేరి, కార్యక్రమమును నడుపును. ఈ కౌన్సిలు సైన్యదళములను తగ్గించుట, సంధిషరత్తులు క్రమప్రకారము నడిపించుట, శాంతికి విరుద్ధమైన విధముగ యే రాజ్యమైన ప్రవర్తించిన యారాజ్యమును శిక్షించుట మొదలగు విషయములనుగురించి పనిచేయును.

పైన చెప్పిన ‘‘ఎస్సెంబ్లీ’’ ‘‘కౌన్సిలు’’గాక యీ సంఘములకు, న్యాయస్థాన మొకటి కలదు. ఇందు ప్రెసిడెంటు, వైస్ ప్రెసిడెంటు, దముగ్గురు న్యాయాధిపతులకుగలరు, వివిధ దేశములకు సంబంధించు న్యాయచట్టముల నేర్పరుచుట, సంధి షరత్తుల పరిశీలించి యెంతవరకు న్యాయమో, యే షరత్తులు న్యాయవిరుద్ధములో యేర్పరుచుట, ఒక రాజ్యము కలన మరియొక రాజ్యమునకు గలిగేనష్టములకు యెట్టి శిక్షలు యెట్టి పరిహారములు చేయవలెనో నిర్ణయించుట మొదలగు సందర్భముల పనిచేయుదురు.

ఈ రీతిగ పైఁజెప్పబడిన సభలవల్లను న్యాయస్థానమువలనను తీర్మానింపబడిన కార్యములను నిర్వహించుటకును, వివిధ రాజ్యములతో నుత్తర ప్రత్యుత్తరములు జరిపి పరిస్థితుల తెలిసికొనుచు సమావేశము గాబోవు సభలకు కార్యక్రమమును సిద్ధముచేసి యుంచుటకును, యెప్పుడును స్థిరముగ జెనివాయందు యుండి పనిఁజేయు గొప్పయధికార వర్గము కలదు.

ఈ విధముగఁ నేర్పరుపఁబడి గడచిన యేడు సంవత్సరములనుండియు యీ నానారాష్ట్రసంఘము, మిగుల శ్రద్ధతో కడు జాగ్రతగ లోకశాంతికై పాటుపడుచున్నది. ఇంగ్లండు ఫ్రాంసుకును, జర్మని పోలండులకును, ఫిన్‌లెండు, స్వీడనుకును, పోలండు, లిథ్యుయేనియాకును, ఇటలీ గ్రీసులకును, గల తగవుల నెల్లను తన మధ్యవర్తిత్వముచే, బరిష్కరించి యుద్ధమవసరము లేకుండ జేసి నానాదేశముల కృతజ్ఞతకు పాత్రమయ్యెను. ఇప్పుడు వివిధరాజ్యములకుగల సైనిక నావిక,

వాయు విమాన దళముల నెంతవరకు తగ్గింపవీలగునో యెంతవరకు తగ్గించుటకును, విషవాయు ప్రయోగముచే యుద్ధముచేయు పద్ధతుల మాన్పించుటకును గట్టిప్రయత్నములు జరుపఁబడుచున్నవి. త్వరలోఁ గాకున్నను కొంతకాలమునకైనను యీ ప్రయత్నములు కార్యరూపమును గాంచఁగలవు. ఇంతియేగాక, యుద్ధానంతరమున బయలుదేరిన ప్లేగును ఇన్ఫ్లుయెన్‌జా మొదలగు జన నాశనకరములగు యంటువ్యాధుల దేశదేశముల ప్రబలువాటిని నిర్మూలించుట కెన్నియో ప్రయత్నములు యీ సమితివలన చేయబడెను. కరవుచే పీడింపఁబడు దేశములకు యీ సమితి యాహార పదార్థములను పంపి ప్రాణదానము చేసెను. ఇంకను నల్లమందు వ్యాపారమును మాన్పించి లోకమున యీ చెడు యలవాటును రూపుమాపి యారోగ్యమును వృద్ధిచేయుటకు యుద్యమములు జరుగుచున్నవి. ఇటుల, సకలదేశముల దేహారోగ్యమునకే గాక జ్ఞానాభివృద్ధికి గూడ నలయు ప్రయత్నము లీసంఘముచేఁ జరుపఁబడుచున్నవి

స్థాపింపఁబడిన కొలది కాలములోనే యిన్ని ఘనకార్యముల నిర్వహింపఁగలిగినపుడు, ముందు ముందు, ప్రజలు శాంతి సౌఖ్యముల గుర్తెరింగినకొలది, యుద్ధ మక్కరలేకయే సులభోపాయముల తగవుల పరిష్కరింప నేర్పు యలవరుచుకొనినకొలది యీ సంఘము యింకను విశేషముగ విజృంభించి విశ్వకల్యాణ మొనఁగూర్పఁగలదు.

ఇంతటి మహోత్కృష్టధర్మముల నెరవేర్ప కంకణము గట్టుకొన్న యీ నానారాష్ట్ర సంఘముయొక్క జయమును గోరుచు, యిదియెట్లెట్లు పనిచేయుచున్నదో గమనించి తెలిసికొనుట మనయందలి విధాయక కృత్యము

వృత్తాంతములు: వ్యాఖ్యలు

స్త్రీలకు శాసన సభ్యులగు యధికారమును కలగించుటలో చెన్నపురి అగ్రగామిరైయున్నది

ఎన్నికలవల్లను, ప్రభుత్వమువారి యేర్పరచడము వల్లను స్త్రీలు శాసన సభ్యులు కావచ్చునని చెన్నపురి శాసనసభవారు ఏకగ్రీవముగా యొక తీర్మానమును మంజూరుచేసియున్నారు.

ప్రభుత్వమువారు ఉత్తరవు ననుసరించి ఈ తీర్మానము తత్క్షణమే ఈ రాష్ట్రమున చట్టమై యేర్పడుచున్నది. ఈ తీర్మానము మంజూరైన దినము దక్షిణ ఇండియా స్త్రీలకు సుదినముగ నున్నది. శాసన సభలో ఈ తీర్మానమును తెచ్చి మంజూరగునట్లుచేసినందుకై దివాన్ బహద్దూర్ యం. కృష్ణన్ నాయర్ గారికి వారు ధన్యవాదములు తెలుచున్నారు.

ఒక సభ్యుఁడుమాత్ర మీ తీర్మానమునకు విరుద్ధముగ మాటలాడెను కాని ప్రస్తుతము శాసనసభలో తృప్తికరముగ పనిజరుగుచుండుటలేదు కాని ఇట్టి సంభవమునకు స్త్రీలను భాగులుగా చేయకూడదను కారణము నతడు చెప్పెను. స్త్రీలకు శాసన సభ్యులగు యధికారముకూడదని యతడు చెప్పలేదు. ఈ విషయము నతఁడు మరుదినము వార్తాపత్రికలకు వ్రాసెను. జనసంఖ్యలో "గ్రేట్ బ్రిటన్"కు సమానముగానుండు మదరాసాధిపత్యమున పురుషులతోపాటి సమానమైన రాజకీయ హక్కులు తమకు కలిగినందుకై స్త్రీలకెంతయో ఉత్సాహముగనున్నది. గ్రేట్ బ్రిటన్ స్త్రీలకు సయితమిట్టి హక్కులు కలుగుటకు చెన్నపురి దృష్టాంతముగా యేర్పడియుండుట భాగ్యమేను. "బ్రిటన్" దేశమున పురుషులు 21 సంవత్సరము వయస్సున ఎన్నికనిచ్చు యధికారమును కలిగియుండ స్త్రీలవయస్సు మాత్రము 30 సంవత్సరములని నియమించియుండుట యన్యాయమైయున్నది. ఈ అన్యాయమైన వ్యత్యాసముచేత బ్రిటన్ దేశమున 40½-లక్ష స్త్రీలకు ఎన్నికాధికారము లేకయున్నది. సర్వదేశీయ సోదరీకూటములో చెన్నపురి శాసనసభవారు తీర్మానించిన తీర్మానమువలన బ్రిటిష్ స్త్రీలకు న్యాయము, సమానత్వము కలుగునట్లు చేయుటకు వలయు సాధనము దొరకియున్నదని నమ్ముచున్నారము. చెన్నపురివలె ఇండియాదేశము యొక్క ఇతరభాగములలోను స్త్రీలకే శాసన సభ్యులగు యధికారము ప్రాప్తించునని నమ్ముచున్నారము.

శాసన సభలో స్త్రీలు

కాలవ్యవధానము లేమింజేసి స్త్రీలకు ఎన్నికలు ప్రాప్తమై నూతన శాసన సభలలో స్థానము దొరకుటకష్టముగ నున్నదికాని ప్రతిరాజకీయ పక్షమువారును తమ పక్షము తరఫున నొక స్త్రీని శాసన సభకు ఎన్నుకొనులాగున చేయుట గౌరవకార్యమని తోచెడిని. తమ సొత్తుపై ఇవ్వవలసిన పన్నును తమ పేరటనే ఇచ్చునట్లుచేయు విషయములో స్త్రీలు మొదటినుండియు జాగరూకులుగ లేరు. తమసుగాను ఎవరో ఒకడు పన్నును చెల్లించుచు వచ్చియుండుటయేగాక ఆగష్టు 3వ తేదికిముందు 6 నెలలు వారు (స్త్రీలు) తమ సొత్తున్న స్థలమున నివసించియుండలేదు.

అనేక సందర్భములలో భారత పురుషులు తమ స్త్రీలకు అవకాశములనిచ్చుటకు సిద్ధముగాయుండులాగున భారత స్త్రీలు యవకాశములను తీసికొనుటకు సిద్ధముగాలేరు. లోపల నేయుండవలయునను తమ యపేక్షను వదలి బయటవచ్చి పనిచేయదలచిన స్త్రీలు శాసనసభలను ప్రవేశించి తమ సోదరీలకొరకును బిడ్డలకొరకును పాటుపడుట యవసరము. ఏలాగైననుసరే, ఇప్పటి సందర్భములలో ప్రభుత్వమువారు కొందరు స్త్రీలను శాసన సభలకు నియమించుట యవసరమై యున్నది.

భారత స్త్రీలకు గౌరవప్రాప్తి

1. చెన్నపురి ఆధిపత్యముయొక్క ఉత్తర సర్కారు జిల్లాలను చేరిన కాకినాడా నివాసియగు శ్రీమతి కృష్ణవేణమ్మగారు డిస్ట్రిక్టు ఎడ్యుకేషనల్ కౌన్సిల్ కు అధ్యక్షురాలినిగా నియమింపబడియున్నారు. "నేను అపరిమితమైన శ్రద్ధోత్సాహములతో నాకు కలిగిన జవాబ్దారిని పరిగ్రహించియున్నాను" అని ఆమెగారు వ్రాయుచున్నారు. ఆమెగారు కాకినాడా పౌరసభకు సభ్యులైకూడా యున్నారు.

2. పూనా నగరపు మహిళాభారతీయ శాఖా సమాజమునకు కార్యదర్శినిగాయుండు మిస్ సూసీ సోరాబ్జి (Miss Susie Sorabji) గారు ఆ నగరమున విద్యా మరియు సాంఘిక సంస్కరణ విషయములలో పాటుపడినందులకై "కైజరై హింద్"(Kaiser—I—Hind) పతకముచే గౌరవింపబడియున్నారు. దక్కన్ లో జరుగుచుండు మంచి పనులలో నంతయు ఆమె పేరు ప్రాముఖ్యముగనున్నది. బహుకాలము సేవా గౌరవములతో యామె వర్ధిల్లుగాక యని కోరెదము!

3. సంఘసేవకొరకును మరియు బీదలకొరకు పాటుపడినందువల్లను ఢిల్లీవాసియగు మిసస్ జే. సి. ఛటర్జీగారు సయితము "కైజరై హింద్" పతకముచే గౌరవింపబడియున్నారు.

4. బొంబాయి ఘండరంగ బాలికా పాఠశాల విద్యార్థినీలు పరీక్షలో జయమునొంది చాలకీర్తిని సంపాదించియున్నారు, మెట్రిక్యులేషన్ పరీక్షలో ఒకతె ఇంగ్లీషులో బొంబాయాధిపత్యమునకే మొదటిదిగాను మరియొకతె సంస్కృతములో మొదటిదిగాను తేరియున్నారు. ఈ విద్యార్థినీలకును వీరు ప్రధానోపాధ్యాయినిగాను బొంబాయిలో స్త్రీలకు చేయవలసిన పనులలో అగ్రగామిగాను యుండు మిస్ కంట్రాక్టర్. ఎం. ఏ. గారికిని మా యానందమును జూపుచున్నారము.

వైద్యశాలలకు స్త్రీ సేవకులు

వైద్యశాలలకు వెళ్లి నెమ్మదియైన మరియు రాజకీయ విషయములకు సంబంధపడని ప్రయోజనకరమగు సేవ భారత స్త్రీలకెల్లప్పుడు సిద్ధముగ నున్నది. రోగులకు తమనుజూచి ధైర్యము చెప్పువారును, తమకొరకు జాబులువ్రాయువారును, తమను చూచుకొనుచుండు అధికారులకు సలహాలనిచ్చుటకును, తమకే బంధువులు లేనప్పుడు ఇండ్లకుపిలుచుకొనిపోయి మనోవ్యాకులతను పోగొట్టుటకును, స్త్రీ సేవకుల సహాయము కావలసియుండును. ఇట్టి సహాయమును చెన్నపురిలోని యొక మిషన్ వారి ఆస్పత్రిలోనుండు రోగులకు మిసెస్ అప్పారావుగారు అనేక సంవత్సరములుగ చేయుచుండిరి. ఆమె తెనుగుదేశపుస్త్రీ. ఆ యాస్పత్రికివచ్చిన శాకాహార రోగులకు చాలకష్టములుండినందువల్ల ఆమెగారు స్వంతఖర్చుతో నొక భోజనశాలను దానిలోకట్టించి వారి శాకాహారమునకు వసతిని కలుగజేసియున్నారు. ఈ మహోపకారమునకై రానురాను వేలయారుమంది ఆమెను నాశీర్వదించెదరు. మిసెస్ అప్పారావుగారు మహిళా భారతీయ సమాజమునకును దానికిచేరిన స్త్రీ సేవామందిరము (Women's Home of Service) యొక్క ఆలోచన సభలకు సభ్యురాలై యున్నారు. తనసోదరీలకు పరోపకార సేవలలో మంచి దృష్టాంతముగా నిలువబడియున్నారు.

స్త్రీలు మరియు లోకశాంతి

మరల యుద్ధమున కవకాశము కలుగకుండులాగున సమస్త జనాంగ ప్రభువులను త్రిప్పుటకై ప్రపంచమందంతటను సంఘములుగ చేరిన స్త్రీలు ఉద్యమించుచు నున్నారు. ఎన్నికాధికారమును, స్వాతంత్ర్యమును పొందిన స్త్రీలు లోకమున కనుగ్రహించవలసిన దానమేమన యుద్ధములేకుండ చేయుటయే. ప్యారిస్ (Paris) నగరమున స్త్రీ స్వాతంత్ర్య సాధక సర్వదేశీయ మహాసభ చేరినట్టుగా లోకశాంతి కొరకును, యుద్ధమునకు మారుగ పంచాయతీ తీర్మానమునకు లోబడవలసినదని తీర్మానించు కొరకును యేర్పరచబడియున్న మీటింగు (సభా సమావేశము) ఆ కాంగ్రెస్ యొక్క చరమస్థితికి వెళ్లియుండిన దేకాక అతిశయతరమైన ఉత్సాహమును కలుగజేసెను. పిదప జూన్ 19-వ తేదీన "శాంతి పక్షమువారి యాత్ర" యనెడు సుప్రసిద్ధమైన మహోత్సవ సభకు గ్రేట్ బ్రిటన్ యొక్క నానాదిక్కులనుండియు స్త్రీలు లండన్ నగరమునకు వెళ్లి "శాంతి అవసరమని స్త్రీల అభిప్రాయము" అనుటను బాహాటముగ ప్రదర్శించిరి. ఆ యాత్రికులు నియోగించిన తీర్మానమేమనః—"జనాంగములలో పరస్పరము సంభవించు వ్యాజ్యములను తీర్మానించుటకు యుద్ధమునకు మారుగా చట్టము నుపయోగించవలసినదని నమ్మినవారమై 'శాంతి పక్షమువారి యాత్రకు' చేరి దానిని పోషించుచుండు మేము, అన్ని వ్యాజ్యములను పంచాయతీ తీర్మానములకు లోబరచుటకు సమ్మతించవలసినదనియు, సర్వజనాంగ సమితివారు (League of Nations) సూచించియుండు లాగున దేశము యొక్క యుద్ధసైన్యమును తగ్గించుటలో మొదటివారై నిలచి, బలమే ప్రధానమను సిద్ధాంతమునాదరించుటలేదను తమ మతమును చూపించవలసినదని బ్రిటిష్ సార్వభౌమని ప్రభుత్వమువారికి నొక్కి చెప్పుచున్నారము."

ఇటీవల చాల పోరాడు దేశమైన ఐర్లాండులో బహిరంగముగాను, గౌరవయుక్తముగాను, "శాంతి స్వాతంత్ర్య సాధక సర్వదేశీయ స్త్రీ సమ్మేళనము" (International Congress of the Women's League for Peace and freedom) జరిగినది. యుద్ధములేకయే శాంతిగా యుండుదను మాట ఐర్లాండు విషయములో చెప్పబడియుండెను. ఆత్మ యుద్ధమొకటియున్నదికాని అగ్నిచేతను, వాయువుచేతను, ఖీరంగులచేతను, మరియు సహించజాలని నానాహింసలచేతను మానవసోదరులను జంపి తమ జనాంగ సమస్యలను అనుకూలముగా తీర్మానించుకొనెదమనెడి వారినడత అడవి మనుష్యుల లేక అనాగరికుల నడతేకాని విద్యావంతులనడతకాదు, కావున సర్వవిధముల అయోగ్యమని ఖండనీయమైయున్నది. ఇట్టి తొందర భారత స్త్రీలకు దూరమునలేదు. ఏలయన సింగపురములో గొప్పగా కట్టబోవుచుండు నౌకా సైన్యస్థానపు పని వృద్ధిముఖమునన్నది. ఇది తూర్పుదేశముల నెమ్మదికి భంగముగ నున్నది. కావున నీదేశమందును ఇతర తూర్పుదేశములయందును స్త్రీలు యుద్ధమునకు విరుద్ధముగ మానసిక యుద్ధమును జరిపి అహింసయే సర్వదేశ నియమముగా యుండులాగున చేయవలసియున్నది.

రెండు సుప్రసిద్ధ స్త్రీ మరణములు

దాదాపు నలుబది సంవత్సరములుగ సింహళమున బౌద్ధ బాలికల ఇటీవల ఇతర మత బాలికల విద్యాభివృద్ధికొరకు పాటుపడుచు గొప్ప విద్యాశాలను నడుపుచుండిన మిసస్ మూసో హిజన్సు (Miss Museau Higgins) గారి మరణము వలన మనోహరమైన సింహళ ద్వీపమునకు స్త్రీ ప్రజలలో నష్టము సంభవించియున్నది. అనేక యువతులు స్వార్థరహితముగ తమకు సహాయముచేయుచుండిన మిసస్ హిజన్సుగారికి ప్రేమించుచు సమ్మానించుచుండిరి. మిసస్ హిజన్సుగారు సింహళదేశపు పాత కథలను సంపాదించి నాటకరూపములుగ వాటిని వ్రాసిరి. వాటిలో నొకటి కొన్ని సంవత్సరములక్రిందట స్త్రీధర్మ పత్రికలో ప్రచురింపబడియుండెను. సింహళములోను, చెన్నపురి "స్త్రీ విశ్రాంతి సమాజము" (Ladies Recreation Club) వారివల్లను అది ఆడబడెను. ఆమె అనేక సంవత్సరములుగ బాధపడుచుండెను. కావున మనకు నష్టముకలిగినను ఆమెకు దేహహితమువలన శాంతి సుఖములు లభించియుండుటేకాక 'భక్తిశ్రద్ధలతో కూడిన సేవకుడా! చక్కగ వర్తించితివి' అను జ్ఞానముతో ఆమె దహన కార్యమునకై సమావేశమైయుండిన గొప్పగుంపుతో తనదేహమును వదలి ఆమెచే సహాయమును పొందిన వేలకొలది బాలికల కృతజ్ఞతచే యూర్ధ్వలోకమునకు వెళ్లినది.

డిల్లీ ఇంద్రప్రస్థబాలికా పాఠశాలలో సహోపాధ్యాయినిగా యుండిన మిస్ జేమ్సు అను ఆమె రెండుదినములు మాత్రమే జబ్బుగాయుండి అకస్మాత్తుగా చనిపోయినది. డిల్లీయొక్క వేడిమిచేతను, తాను ప్రేమించుచుండిన బాలికల కొరకెక్కువ పనిచేయుటచేతను ఆమె త్వరగా గతించుటకు కారణమైయుండవచ్చును. ఆ నగరమున నామె బాలికాభటుల (Girl Guides) ను చాల యుత్సాహముతో నడుపుచుండినదేకాక, శిశుయోగక్షేమమునకు పాటుపడుచుండినది.

తెలివిపరులైన మాంటిసోరీ టీచరుగాను, వెళ్లినచోట్లలో పారమార్థిక బుద్ధిని వ్యాపింపజేయునట్టిదిగాను యుండెను. ప్రథమోపాధ్యాయిని జర్మనీనుండియు, ఈమె ఆస్ట్రేలియానుండియు తమ భారత సోదరీలకు సహాయము చేయుటలో తమ సర్వశక్తిని ఉపయోగించుట కొరకు విచ్చేసియున్నారు. ఈ దేశములో నూటికి ఇద్దరుమాత్రమే స్త్రీలలో విద్యావంతులున్నారను కళంకమును పోగొట్టునిమిత్తము వీరివలె స్వసుఖమును త్యాగముచేసి తమ సోదరీలకొరకు పాటుపడు భారత స్త్రీలు కొందరైన బయలు వెడలుదురుగాక!

ఇండియాలో బాలబాలికలకుచేర్చి విద్యాభ్యాసము చేయించుట

ఈ విషయమున స్వారస్యమైన పరిశోధనలు జరుగుచున్నవి. శాంతి నికేతనములోని తన యాశ్రమమున అన్ని తరగతులలోను విద్యాభ్యాసముచేయుటకు బాలబాలికలను చేర్చుకొనుట ప్రారంభించినది రవీంద్రనాథ టాగూర్ గారు. వారిధైర్యము పూర్ణఫలము నిచ్చినది. ఇపుడు చెన్నపురిలో దివ్యజ్ఞాన సమాజమువారికి చేరిన గిండీజాతీయ విద్యాశాలతో సంబంధించినట్టుగా యేర్పరచబడియుండు వసతి గృహములలో 60 మంది బాలికలు చేరియుండుటయే గాక బాలురతో పాటు అదే తరగతులలో చదువుచు, అదే వ్యాయామ ప్రదేశముల నుపయోగించుచు, చేరి నాటకముల నాడుచు, సాధ్యమైనంత వరకు తాము స్త్రీలు పురుషులు అను భేదజ్ఞానమును పోగొట్టుకొనుచు చేరియున్నారు. దక్షిణదేశపు హిందువులలో నూతనముగానుండు ఈ ఏర్పాటు ఇంతవరకు శ్లాఘ్యతను పొందియున్నది. దీనికి కారణము, సాంగ్లీ ప్రభువుయొక్క సోదరుని భార్యయగు మిసెస్ మాలతీ పట్వర్ధన్ గారు దీనిని తమ జీవితపు పనిగా భావించి నడిపించుచున్నారు.

మారుచుండు యుగములో బాలబాలికలను చేర్చి విద్యాభ్యాసమును చేయించుట యవసరము. దీనివలన, బాల్యవివాహములు నిలచిపోవుటయే కాక స్త్రీ పురుషులకుండు అంతరాళము పోయి వయసుకు వచ్చి, బుద్ధి నెరింగిన యువతీయువకులు తమ కిష్టమైనవారిని వరించుటకవకాశము కలుగును. ఇది స్వాభావికమైన పెండ్లి యేర్పాటుగా పరిణమించు.

స్వదేశీయ వస్త్రములు

మనుష్య జీవనమునకు అత్యావశ్యకములైనవి రెండు పదార్థములు అన్నము, వస్త్రములు. దేవునిదయతో మనము తినునంత గింజలు మనదేశములోనె పండుచున్నవి. నూరేండ్లక్రిందటివరకు మనకు కావలసిన బట్టలు తయారుచేసుకొనుటయే గాక యితర దేశములకుకూడ అమ్ముచుంటిమి. ప్రపంచమందంతటను మనదేశపు బట్టలు నాణ్యతమములైయుండినవి. అయిన కంపెనీవారి అన్యాయముచేతను యంత్ర సామగ్రుల నిర్మాణముచేతను మన నేతపని యంతయు నశించి పోయినది. మనమిప్పుడు 60 కోట్లరూపాయల వెలగల బట్టలు యితర దేశములనుండి తెప్పించుచున్నాము. మన దేశమున నుండు జనులసంఖ్య 30 కోట్లు. మనుష్యుడొకనికి 2 రు. వంతున యితరదేశములనుండి బట్టలు కొనుచున్నాము. ఈద్రవ్యము మనయందు నిలుపుటకే యీ స్వదేశ వస్త్రముల మాత్రము ధరించవలెనను యుద్యమము ప్రారంభమైనది.

సర్కారు మనదై మనచేతనుండిన పరదేశపు వస్త్రములు రాకూడదని చట్టముచేయుట చేతనో లేకున్న కఠినమైన పన్నులువేయుట చేతనో ఇతర దేశములనుండి వచ్చు బట్టలను నిలిపి మన నేతవాండ్రకు ద్రవ్యసహాయము చేసి వారిని మనకు కావలసినంత బట్టలు తయారు చేయుటకు ప్రోత్సాహముచేయుచుంటిమి. అది యిప్పుడు మనకు సాధ్యము కాదు. గనుక మనయొక్క స్వంతప్రయత్నములచేతను దృఢ ప్రతిజ్ఞచేతను మనము ఈపనిని నెరవేర్చవలసియున్నది.

మనము స్వదేశవస్త్రములను మాత్రమే ధరించుదమని నిశ్చయించు వెడల యెందరికి జీవనాధారము కల్పించినట్లగునో ఆలోచింపుడు. రాట్నములుచేయు వడ్లంగి, దూదిని యేకులుచేయు పింజారి, శిల్లు వేయువాడు, వన్నెవేయువాడు, నేతకాడు, నూలువాడు—ఇందరికి అన్నము ఇచ్చినట్లగును. వీరిలో నూలువానికితప్ప ఇతరులకు దిన మొకటికి ఎనిమిది అణాలు దొరకును. నూలువానికి మాత్రము రెండు అణాలు దొరకును ఆ 2 అణాలుకూడా కూలిదొరకనివారు ఇందువల్ల ఆ మొత్తము సంపాదింపవచ్చును. ముసలివారు, అశక్తులు, గోషా స్త్రీలు తమ యింటియందు విశేషము దేహశ్రమలేక దినమునకు రెండు అణాలు సంపాదింపవచ్చును. ప్రతియింటియందును వారివారి బట్టలకు కావలసిన దారము వారే వడుకవచ్చును. 5 మందియుండు కుటుంబమునకు సంవత్సరమునకు 120 గజముల బట్టలు కావలసివచ్చును. 15 నెంబరు నూలు 1 శేరయిన 2 గజములు బట్టయగును. గనుక 60 శేర్ల దూది లేక 4½ మణువుల ప్రత్తియయిన చాలును. భూములనుండి ప్రత్తిని పండించువారు 5 మణువుల ప్రత్తి మిగిలించుకొని తక్కినది అమ్మవచ్చును. పండనివారు తమ యిండ్లలో దొడ్డియుండిన అందులో నొక 10, 20 పెద్ద ప్రత్తిచెట్లు వేసిన అవి యింటికి కావలసినంత ప్రత్తినిచ్చును.

దినమునకు 3½ తులముల దారమువడికిన సంవత్సరమునకు యింటికి కావలసినంత దారమగును. ప్రత్తిలోని గింజలుతీసి ఆయా దినపు యేకులు యింటిలోనే చేసుకొనవచ్చును అనుభవముకొలది 3½ తులముల దారము 2, 3 ఘంటలలో వడుకవచ్చును. ఇంటిలోనె వడికి తీరికయైన వారు యెప్పుడు కావలసిన అప్పుడు వడుకవచ్చును. అనుకూలముండిన ఆనూలును బట్టగాకూడ చేయవచ్చును. ఇట్లు చేయుటవల్ల సంవత్సరమునకు 50 రూపాయలు ప్రతియొక బీదకుటుంబమునకు మిగులును.

మనబట్టలకు ఇతరదేశపువారిమీద ఆధారపడి యుండినవారు చెప్పిన వెలకు కొనవలసివచ్చును. మనము స్వదేశ వస్త్రములు చేయుటకు ప్రారంభించినప్పటినుండి విదేశవస్త్రముల ధరలు తగ్గినది. అందరికిని తెలిసిన విషయమే? ఒక మనిషి యంత్రసహాయముచేత 100 మనుష్యులు చేయునంతపనిచేయవచ్చును. 99 మంది కూడులేక చావవలసివచ్చును. గనుక యంత్రమున తయారు చేయబడిన బట్టలు ధరించుట క్షేమకరముగాదు. ఇన్ని సదుపయోగములుండుట చేతనే మహాత్మ గాంధిగారు ఖాది నాప్రాణము నాదేశముయొక్క ప్రాణమని చెప్పియున్నారు. సాధ్యమున్నవారంతయు స్వంతముగ వడికి, సాధ్యము లేనివారు స్వదేశపు వస్త్రముల ధరించుటచేత యెందరికో బీదలకు అన్నదాన పుణ్యమును కట్టుకొందురని ప్రార్థించుచున్నాము.

నవయుగ కార్య నిర్వాహక సంఘము.